ಕೊಡಿಸಿದೆನೆ. ಉಚಕಾರಿನೆ ಅಕ್ಕಿ ಬಲಿಯಾದ
ನಂತರ ಅಕ್ಕಿಯಿಂದ ಕೆ. ಗಾಮುಬಚ್ಚನಿಚ್ಚಿನೆ.

ಅಂಕ	ಪ್ರಮಾಣ ಸಂಖ್ಯೆ	ಅಂಕ
೬	೦೨-೦೦	೧೦
೧೨	೦೬-೩೪	೯
೧೮	೧೦-೩೮	೮
೨೪	೧೪-೪೨	೭
೩೦	೧೮-೪೬	೬
೩೬	೨೨-೫೦	೫
೪೨	೨೬-೫೪	೪
೪೮	೩೦-೫೮	೩
೫೪	೩೪-೬೨	೨
೬೦	೩೮-೬೬	೧

ಪ್ರಮಾಣ ಸಂಖ್ಯೆ - ೧೨೦ - ೧೨೦ - ೧೨೦

ಅಂಕ - ೧೨೦ - ೧೨೦ - ೧೨೦

ಅಂಕ ೧೨೦ - ೧೨೦ = ೦

ಪ್ರಮಾಣ ಸಂಖ್ಯೆ - ೦ - ೧೨೦ - ೧೨೦

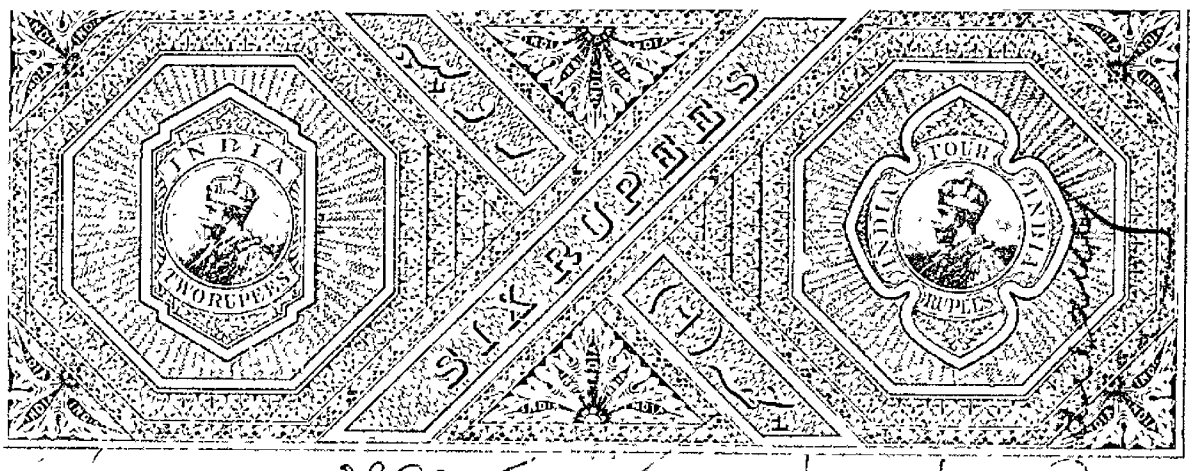
ಅಂಕ - ೦ - ೧೨೦ - ೧೨೦

ಅಂಕ ೧೨೦ - ೧೨೦ = ೦

ಪ್ರಮಾಣ ಸಂಖ್ಯೆ - ೦ - ೧೨೦ - ೧೨೦

ಅಂಕ - ೦ - ೧೨೦ - ೧೨೦

ಅಂಕ ೧೨೦ - ೧೨೦ = ೦


INDIA
FOURPENCE
INDIA
FOURPENCE

ONE RUPEE

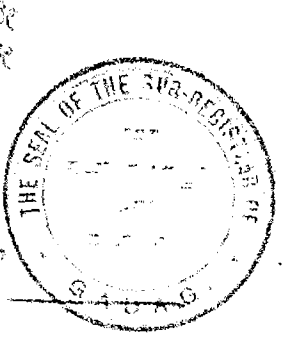
ONE RUPEE

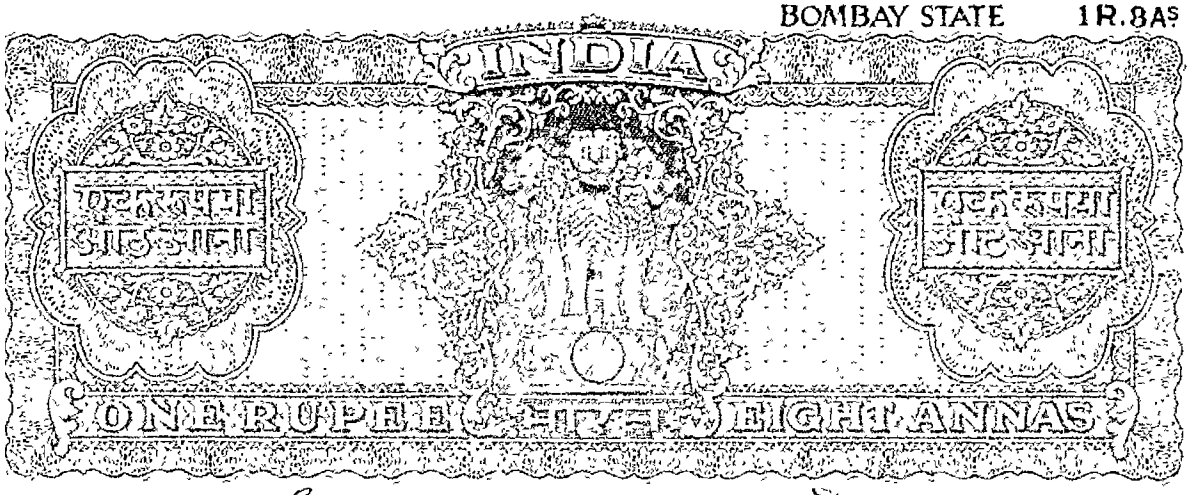
ಸಂ.ಆಯುಕ್ತಾಲಯ :

ಆಯುಕ್ತರಾರ ಪತ್ರ

ಸಂಖ್ಯೆ-ಸಾಮಾನ್ಯಆಡಳಿತಕಾರ್ಯಾಲಯಗಳಲ್ಲಿ ಲಂಚಪ್ರಕರಣ.ಸಾರ್ವಜನಿಕ

Vishwanadhapura Bangalore Date




BOMBAY STATE 1R.8AS
INDIA
ONE RUPEE EIGHT ANNAS

శరీరంరక్తప్రవేశిక: ఆహారపదార్థములు
ఆహారపదార్థములలో పదార్థాలు వున్నవి.
గదగర ఆహార్యశరీర సామాన్యరక్తం ఆహార
శరీరంరక్తప్రవేశిక ——

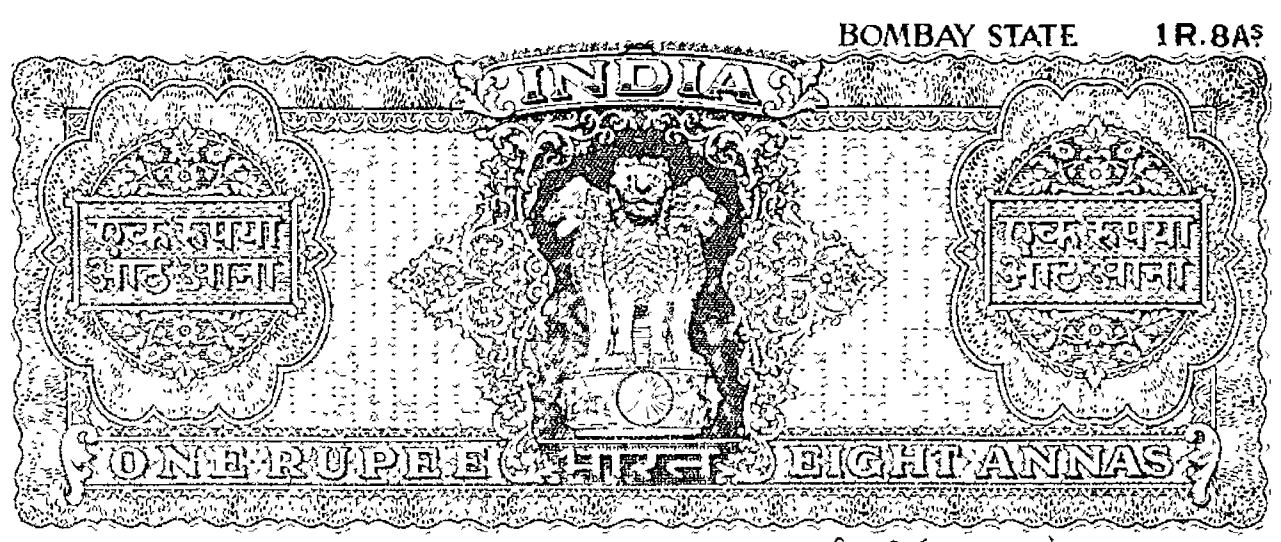
నంనన్న ఊపిరితిత్తులు ఊపిరితిత్తులు
సిరలు ఆహారపదార్థములు రక్తం
కలిగి నన్ను నేలమీద కూర్చుండి ఉన్నారని నంనగం
వరకే ఆహారపదార్థములు రక్తం ఆహార
బిడ్డకు ఆహారపదార్థములు వున్నవి నంనగబి
జీవశక్తి శరీరప్రవేశిక.

ధారణశక్తి ఆహారపదార్థములు
దిదింపు క్రైశ. సాధనశక్తి రక్తం ది.నీ.శ. ఎంతకి
శ్వ గ3-గ3
శ్వ-2
శీతకాల
గ3-0—
ద-శ్వ—
} లు ఎంతదూరం పనిచేస్తాయి.

ఈ బిడ్డకు ఆహారపదార్థములు దిదింపు క్రైశ లు
గడ్డకట్టిన లు ది.నీ.శ. ఎంతకి శీతకాల
గ3 గళ-గద 30—

బిజీ కుర్చీలో బిడ్డ లు ఆహారపదార్థములు
కొన్ని రక్తదిదింపు క్రైశ నెలరాజు రక్తం వరకు
శక్తిద్రవంబర ఎంతకి శీతకాల లుక్కలెక్కపెట్టు
గ3 గ3-గద గ3-గ3—

లు రక్తం శరీరంలో ఆహారపదార్థములు గడ్డకట్టినప్పుడు

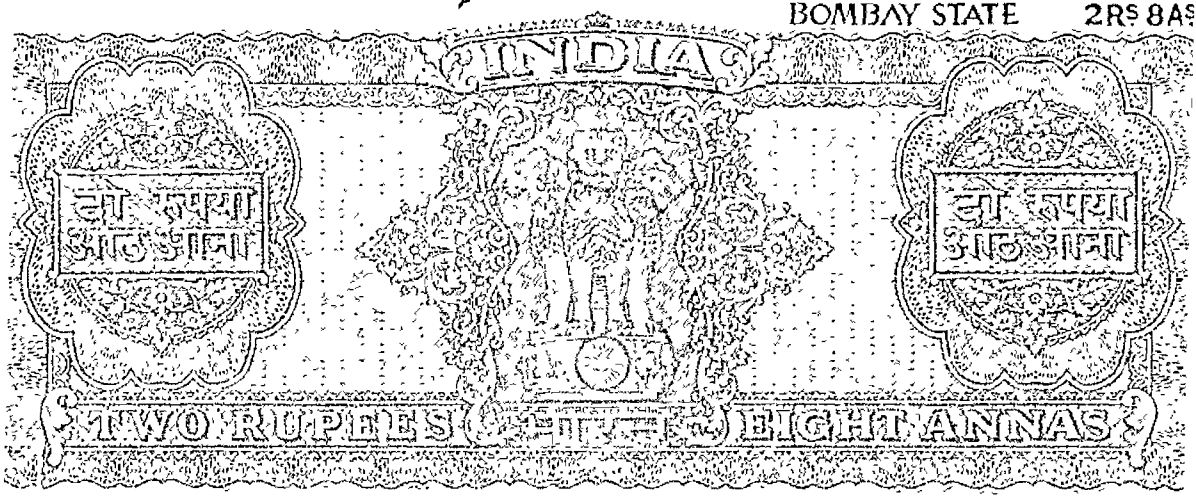

BOMBAY STATE 1R.8A
INDIA
ONE RUPEE EIGHT ANNAS

ಶಂಕರಪ್ಪನವರ ಮನೆಯಲ್ಲಿ ಸಂತೋಷದ ವಾತಾವರಣ
ಮನೆಯಲ್ಲಿ ಎಲ್ಲರೂ ಸಂತೋಷದಿಂದ ಇದ್ದರು
ಶಂಕರಪ್ಪನವರು ಮನೆಯಲ್ಲಿ ಸಂತೋಷದಿಂದ
ಇದ್ದರು ಶಂಕರಪ್ಪನವರ ಮನೆಯಲ್ಲಿ ಸಂತೋಷ
ಇತ್ತು ಶಂಕರಪ್ಪನವರು ಮನೆಯಲ್ಲಿ ಸಂತೋಷದಿಂದ
ಇದ್ದರು ಶಂಕರಪ್ಪನವರ ಮನೆಯಲ್ಲಿ ಸಂತೋಷ
ಇತ್ತು

ನಂದನನ್ನ ಅಂಕ್ರಮ ಹಾಸನ್ನಿ ಧಿಂಮನರಮ ವತಿಶಿನ
ಳಿನ್ನಾಸಿ ಮಾಡಿ ಆವಸ್ಥೆ ನಂಸಿಂಧಿ ನದಶಾಮಿನುರಸಿಂದ
ನರಸಿಂಹಮೂರ್ತಿ ಸಾ ಮುದನಿಸ್ಥ ಮಂತರಳ್ಳಿ ನಂನನ್ನ ನೀಲುಳಿ
ಶೆಂಡಿರುತ್ತೀರಿ ನಂನನ್ನ ನರಮ್ಮೆಲ್ಲಾ ಥರ್ಮಿಂಸಿಡಾ
ಗುವುದರಿಂದ ಸಾಯುವಬಗ್ಗೆ ಆವಸ್ಥೆಯಬಿಜಿ
ದ್ದಾಗುವಜನಿನುಗನ್ನ ನನನಿಶಬಜಿಂಗೆಶೆಂಡ್ರ
ಮಾಡಲು ಶಕ್ತಿಲು

ಶೀರಾಂತಜಿಲ್ಲಾನವಲಮುಂದಲೂಳ್ಳ ನರಸುಂ
ದಶೀಲಾನಿಸ್ಸಿರಲಿಸ್ಥಾರದಬಿಂಮುಕ್ಕೆಶೆಂಸ್ಥೋ
ಮುಮೊರನಾ ಮುದರಿನಿನ ಎಂಬಶಿ ಆಶಾರ
ಎಳಿಗ ಎಲಕ್ಕಿಲ ಇಲ್ಲಿ
ಎಳಿತ ಗಳಿಗಿಗ ಗಲ್ಲಿ
ಎಳಿಕ ಗಳಿಗಿಸ ಗಲ್ಲಿ

ಲುಲಿಕ್ಕಿಶಾರಂಳುಲ್ಲಂತರಜನಮುನ್ನನನ್ನ
ನಂನಶಬಜಿಂಕ್ಕೆಶೆಂಧ್ರವಿಶಾಂಸಿಂನುನಿದ
ರಜನಮುನ್ನನ್ನ ನಂನಲಾಜಿಕ್ಕೆಡಿ ನಡೆಯಶೆಂ
ಡಿನಬಲಿಲುನ್ನ ನುಂದೆಲುಲ್ಲಿಕ್ಕಿರಕ್ಕಬಗ್ಗೆ


BOMBAY STATE 2Rs 8As
INDIA
दो रुपया आठ आना
दो रुपया आठ आना
TWO RUPEES EIGHT ANNAS

చాంయుట్ కుఱాంక్లాయు నళ్ళకరు నిండ్రి
నకు రతంబళ్ళకుత్తో నదగ్గలు
వరు.

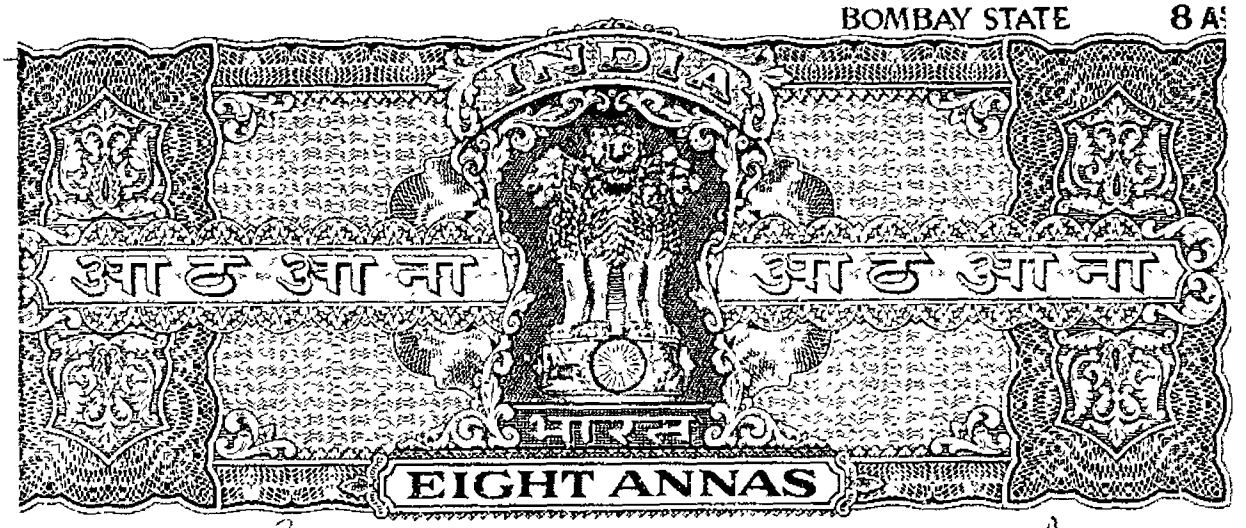
(శ) రకు న్నిరంభనళివకుగు రచరయుగుతిగ
ళ్ళు నురు త్రోంచు చాంయుట్ కుఱాంక్లాయు నళ్ళ
లు వరిసిబరశోతు వళ్ళకనిబ్రికత్రుంబుల్
నందరి ——

రాంవతిగు రజిల్లాంయంలబుసిట్లు ల్లా
నబ్బరజిక్లాక్ర రడుదిందుక్లిశి గ లుబసి
రబన్నిశోట్ల. నింగనఱాళ్ళ యునిడంతి.నాళ్ళ
శిరిసేంటిసేరి బసిాంగుర. రాంకుంర బన్నాళ్ళ
త్రా రుగళ్ళల్లి నవక్కి నిండ్రిన్నదశిాంబుకుర
కళ్ళు లుదడ్డ అక్కు గళ్ళవళ్ళనిబ్రి యుబన్నినక్కి
న్నా గు రయుగుతిగళన్నాశి నిటలుశిదిండ్లే.
లు శిళ్ళసి శాంగా శిదళ్ళిన్నిందున్నా నిక్కి ద
ంరుగతి (జీవరుగునలురువ) రశిసినిక్కి రు
శిందోగళ్ళ శాంగు రుతందరళ్ళనిబ్రి యుబన్ని
నిరుసిశోట్టి బ్బిరే లేళ్ళన్నిగళ్ళవర ——

లు చసిశాంరుద రి.న.న. యుశళి ళ్ళకార
ం ద్-గళ ద్-గళ—
—శిలా ం ం-గ గళ-శ్—

బన్నిశోట్లు — వెలా వెశ-శ వెశ—ం

BOMBAY STATE 8 A



ఉరుకదిల్లాగకుత్తునిన్ను ంగనతను,
ఆస్తిగళునన్నకట్టనంశాభిన శ్రేనిలుతళిదు
ంటిందునన్నకట్టఆధ్రేనంతోడుచేసింది
బళశోప్రకళకనోంబిరుత్తనిజ.

అన్యథ-ఇ-గదగ అల్లి

ధన్యోస్మి H.H(Signature)

అన్యథాభిప్రాయంతోంటుదొయ్యబడినాయిను
నా.స్థైనయతిరస్కరంబు/సాధిగా

(పినరుగళు) సాంటీ (నకిగళు)

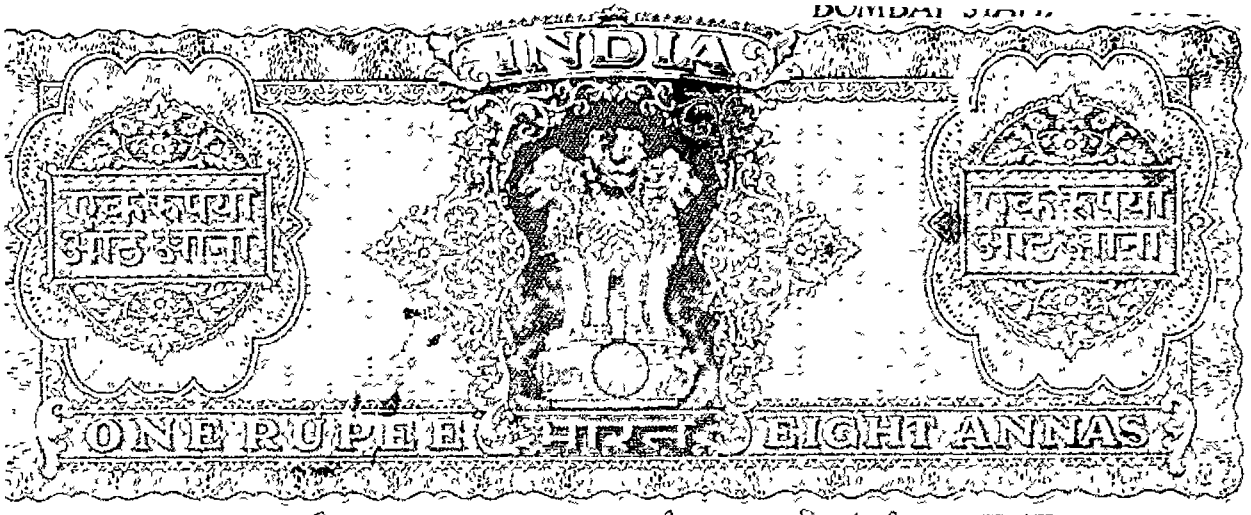
గశీఖరశోంఠాశిష్యవశిఠాగ Patil S.S.
శాంటిలసాంఖగదగ

గ నింగప్పినగరందప్పి గ నింగప్పినగరందప్పి
శకుంతళశాంఖగదగ రేణుచార

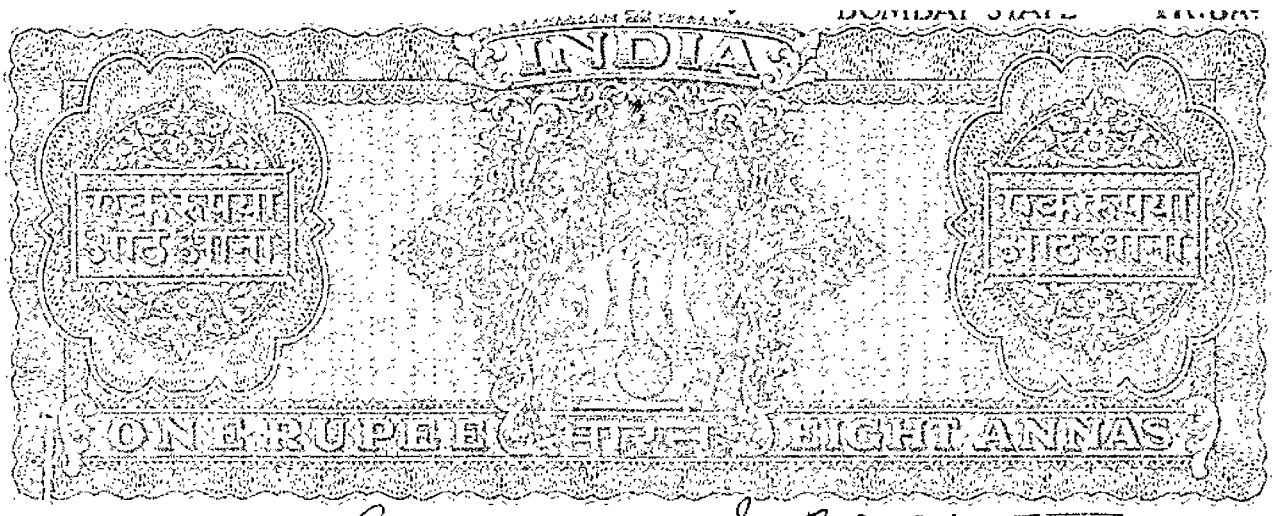
BOMBAY STATE 1R.8AS

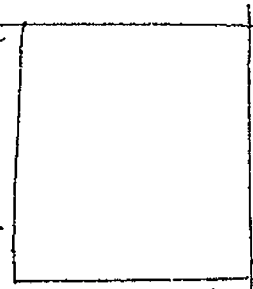
INDIA

ONE RUPEE & FIFTEEN EIGHT ANNAS


INDIA
ONE RUPEE
EIGHT ANNAS

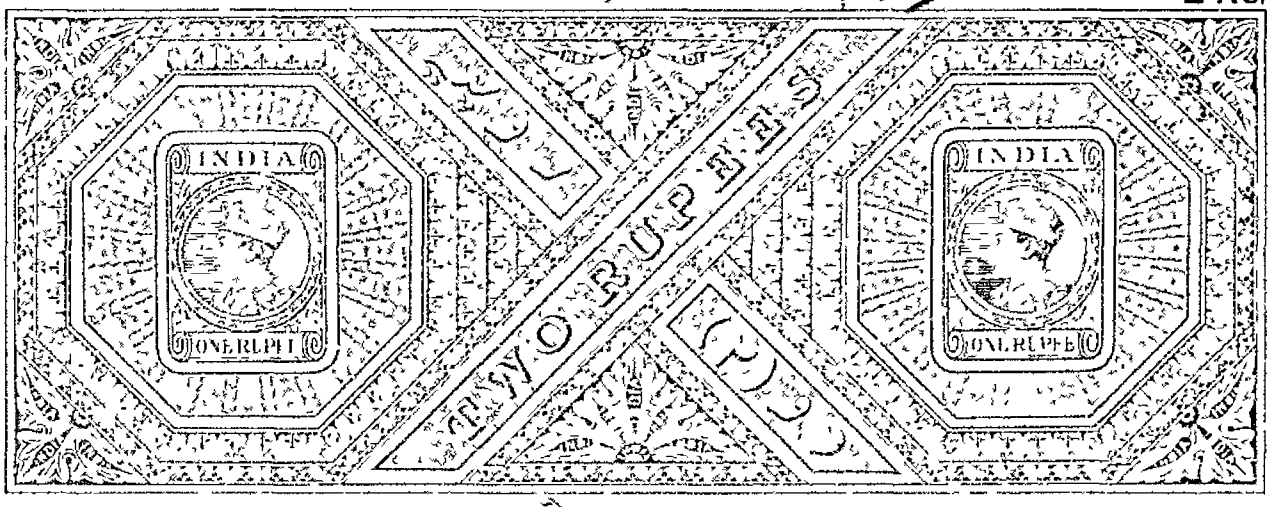
గనింపబ్బునుగంధర్వ్యు నిగమ్మునగరంబమ్మి
శమంతరసౌందర్యుడు కొడుకుగా


INDIA
ONE RUPEE EIGHT ANNAS



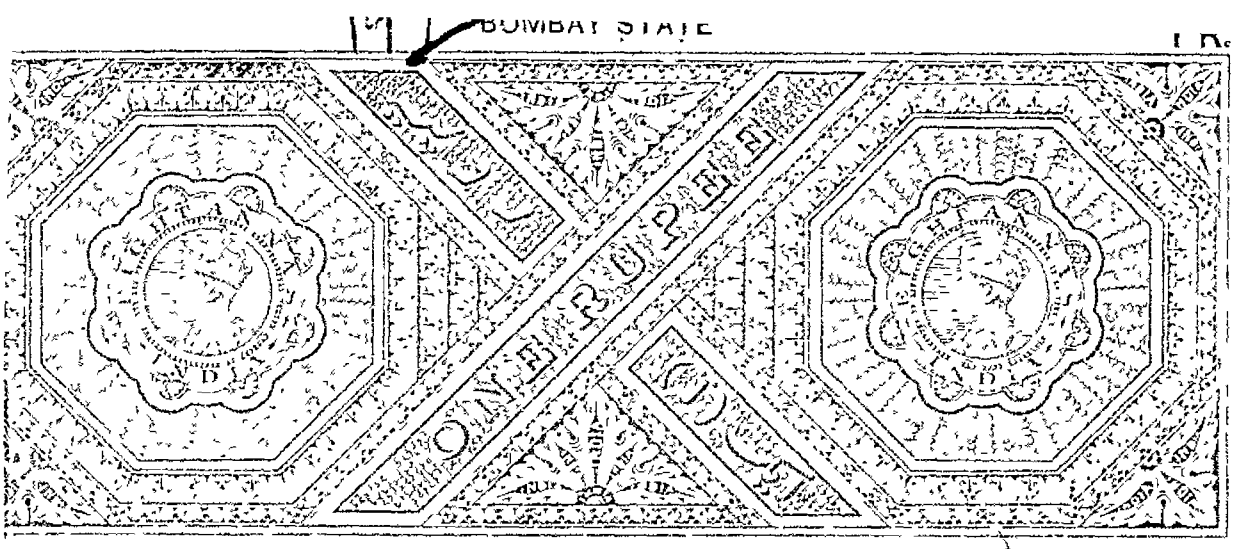
ధనింగత్రినయంభత్రిగ ని·గల్వమంచ
ఛప్రకాశులు
శతత్రిగనిగాడధర

Bombay Province 15 2 Rs.



G. O. G. I
IV 1287-1/8
1951

C. D. G. I
M 1287-2/5
19



G. I
IV 1287-3/5
19 51

118

G. C. G.
IV 1287-4/5
1951

[illegible]

[illegible]

H. H. [illegible]

[illegible]

[illegible]

[illegible]

THE SEAL OF THE S[illegible]
G. DA[illegible]

G. I
IV 1287-5/5
19 51

191

SUB-REGISTRAR OF
GADAG

Sub Registrar,
Gadag.

IV ನೇ ಕಂಡಿಕೆ ಬಾಧಿತ
1287 ನೇ ನಂಬರ್‌ನ
ನೋಂದಿಸಲಾಯಿತು.
27-6-1951

Sub-Registrar,
Gadag

SUB-REGISTRAR OF
GADAG

CONTINUED

IN

NEXT ROLL

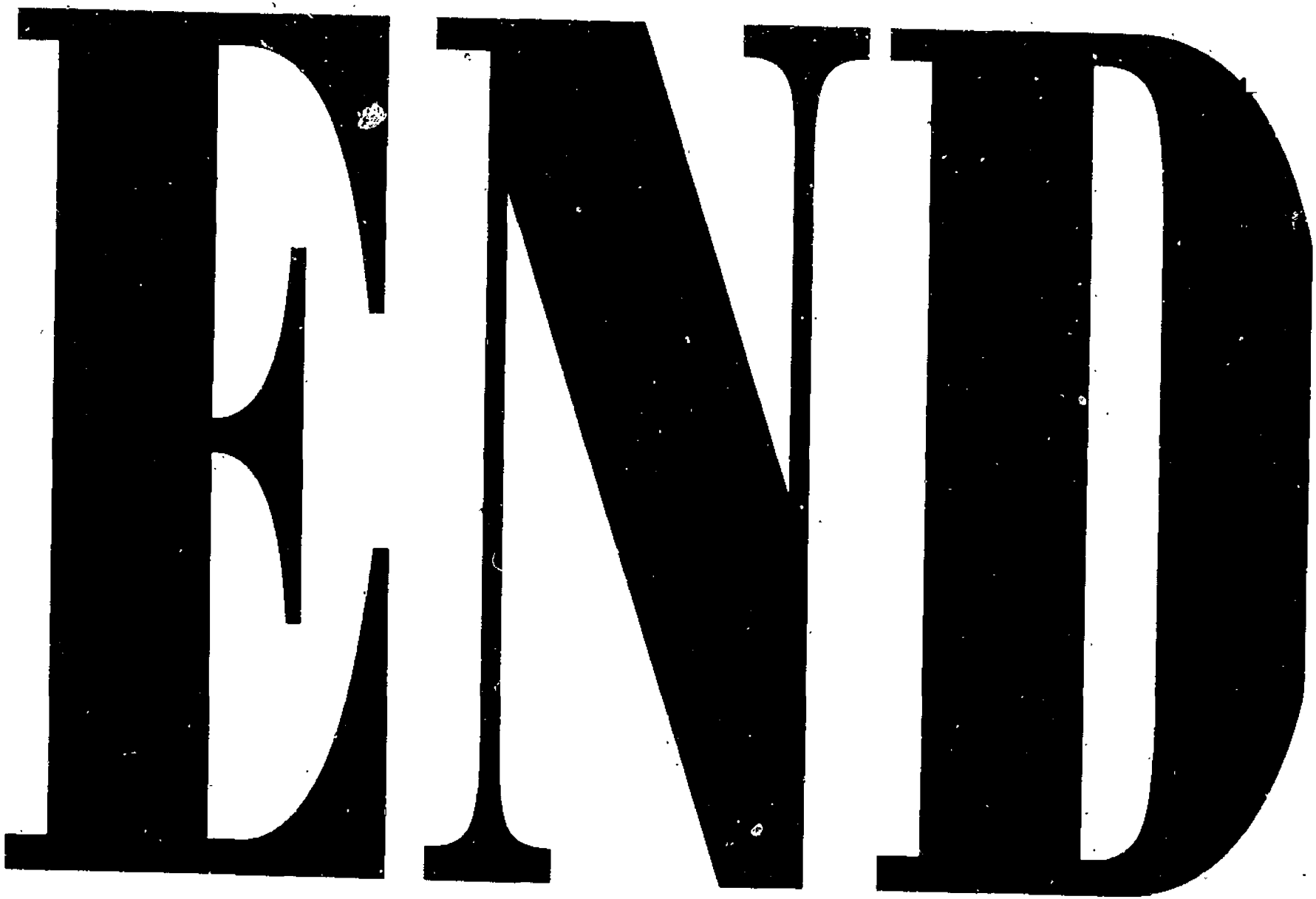
CONTINUED

IN

NEXT ROLL

END

END


END

START

KARNATAKA STATE ARCHIVES

ARS 46 NAI 2006

ಶ್ರೀ ಜಗದ್ಗುರು ತೋಂಟದಾರ್ಯ ಮಠದ

ತ್ರಿಪದಿಯ ದಾಖಲೆಗಳು - ಗದಗ.

ಕರ್ನಾಟಕ ಸರ್ಕಾರ

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಪತ್ರಾಗಾರ ನಿರ್ದೇಶನಾಲಯ

ದೂರವಾಣಿ ಸಂ: 22254465

ಶ್ರೀಮತಿ. ಉಷಾಸುರೇಶ್
ನಿರ್ದೇಶಕರು
ರಾಜ್ಯ ಪತ್ರಾಗಾರ ನಿರ್ದೇಶನಾಲಯ, ನೆಲ ಮಹಡಿ, ಕೊಠಡಿ ಸಂಖ್ಯೆ 9, ವಿಧಾನ ಸೌಧ, ಬೆಂಗಳೂರು-1.

ಸಂ: ಎಆರ್‌ಎಸ್ 46 ಎನ್‌ಎಐ 2006

ದಿನಾಂಕ: 10.1.2008.

Letter of Authenticity
ಅಧಿಕೃತ ಪತ್ರ

ಶ್ರೀ ಜಗದ್ಗುರು ತೋಂಟದಾರ್ಯ ಸಂಸ್ಥಾನ ಮಠದಲ್ಲಿರುವ 1660 ರಿಂದ 18ನೇ ಶತಮಾನದವರೆಗಿನ ಅನೇಕ ಅತ್ಯಮೂಲ್ಯ ಪ್ರಾಚೀನ ಕಾಗದ ಪತ್ರಗಳು ಶ್ರೀ ಮಠದ ಹಸ್ತಪ್ರತಿ ಭಂಡಾರದಲ್ಲಿವೆ. ಅವು ಕೆಳದಿ ಅರಸರು, ದೇಸಾಯಿಗಳು, ಗೌಡರು, ಕುಲಕರ್ಣಿಯವರು, ಶಾನುಬೋಗರು, ಶ್ರೀಮಠದ ಶ್ರೀಮಂತ ಭಕ್ತರು, ಹಣದಾನ, ಭೂದಾನ, ಆಹಾರದಾನ, ಮುಂತಾದ ರೀತಿಯ ಭಕ್ತಿ ಕಾಣಿಕೆಯನ್ನು ಬಿನ್ನವತ್ತಳೆ, ದಾನ ಶಾಸನ, ನಿರೂಪ, ಕೌಲುಪತ್ರ, ಕರಾರು ಪತ್ರ, ಖರೀದಿ ಪತ್ರ, ಭೋಗ್ಯಾದಿ ಪತ್ರ, ಅದೇಶಿಕ ಪತ್ರ, ಆಶೀರ್ವಾದ ಪತ್ರ, ಬಿನ್ನಹಪತ್ರ, ಮುಂತಾದ ದಾಖಲೆ ರೂಪದಲ್ಲಿ ಕೊಟ್ಟವುಗಳಾಗಿರುತ್ತವೆ. ಇಂತಹ ಐತಿಹಾಸಿಕ ದಾಖಲೆ ಸಮೇತ ನೀಡಿದ ಪತ್ರಗಳು ಸುಮಾರು 2500ಕ್ಕೂ ಹೆಚ್ಚು ಇವೆ. ಮುಂದಿನ ಜನಾಂಗಕ್ಕೆ ಹಾಗೂ ಸಂಶೋಧಕರಿಗೆ ಉಪಯೋಗವಾಗುವ ದೃಷ್ಟಿಯಿಂದ ಈ ಅಮೂಲ್ಯ ದಾಖಲೆಗಳನ್ನು ಸಂರಕ್ಷಿಸಲು, ಸೂಕ್ಷ್ಮ ಚಿತ್ರೀಕರಿಸಲಾಗಿದೆ ಎಂದು ದೃಢೀಕರಿಸಿದೆ.

ನಿರ್ದೇಶಕರು,
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಪತ್ರಾಗಾರ ಇಲಾಖೆ.

10/1/08

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1	Judgment in special Appeal No - 277	04	1875
2	Memorandom To Mr. Channabasavayya Hangarimath and other resident of Mundargi	02	1913
3	ದಿವಾಣಿ ಮೊಕ್ಕದ್ದಮೆ ನಂಬರು – 277	17	1914
4	Order passed by E. Maconochie the District Magistrate	05	1913
5	Petition against Shree Jagadguru Annadanaswami Mundargi File of 45 pages	45	1940
6	Answer to notice	02	
7	Cross palanquin ceremony of annadanaswami of Mundargi	03	1940
8	Petition	05	1940
9	For claim No 360 of 1867	08	1868
10	Argument	06	1913
11	Application under section 144 Cr Pc	02	
12	Copy applied for on 23-11-20	04	1920
13	ಕೋರ್ಟ ಪತ್ರ ನಂಬರ 533	02	1910
14	ತಿರೋಳ ಖಪ್ಲೇದ ಸಂಬಂಧಿ ಕೋರ್ಟ ಪತ್ರ	02	1933
15	Stamp paper of Hampasagar village field in Huvina Hadagali	02	1949
16	Copy applied for on 25th Feb 1927 No 139	04	1916
17	Copy applied for on 25th Feb 1927 No 138	04	1916
18	Copy applied for on 25th Feb 1927 No 277/14	04	1916
19	Copy applied for on 25th Feb 1927 No 139	04	1919
20	Copy applied for on 25th Feb 1927 No 138	04	1916
21	ಉತ್ಸವ ಕುರಿತು ಪತ್ರಗಳ ಫೈಲು	25	1914
22	ತೀರ್ಪಿನ ಕನ್ನಡ ಬಾಷಾಂತರ	01	1882
23	A request letter to the Karbhari, Ramdurg	02	1918
24	ಮುಂಡರಗಿ ಅನ್ನದಾನ ಸ್ವಾಮಿಗಳ ಜವಾಬು	01	1954
25	ಧಾರವಾಡ ಸಬ್‌ಜುಜ್‌ಕೋರ್ಟಿನ ಸರ್ಟಿಫಿಕೇಟ	02	1906
26	File No.P.O.L.S.R. 771	65	1941
27	Copy of order by the mamledar of Navalgund R.T.A. No 147/1950	05	1950
28	ನವಲಗುಂದ ಭೂ ನ್ಯಾಯಮಂಡಳಿ ತೀರ್ಪು – LRA 57:89	13	1989
29	ಅಸಿಸ್ಟಂಟ್ ಕಮಿಶನರ್ ಗದಗ ಇವರಿಗೆ ಬರಕೊಂಡ ಅರ್ಜಿ	01	1964
30	ಸಿದ್ಧಯ್ಯ ಬಸಯ್ಯ ಹಿರೆಮಠ ಸಾ॥ ಜಿಂಜೇ ಇವರು ಬರಕೊಂಡ ಅರ್ಜಿ	02	
31	ಪೋಲಿಸ್ ಸಬ್ ಇನಸ್ಪೆಕ್ಟರ್ ಮುಂಡರಗಿ ಇವರಿಗೆ ಬರಕೊಂಡ ಯಾದಿ	01	1964
32	Court order cax no 653	06	1904
33	Judgment copy applied for on 7th Jan 1937	04	1943
34	ಬೈಲು ಜಾಗೇದ ಅಗಾವ ಭಾಡೆ ಪತ್ರ	06	1945
35	Refund of estate duty paid claim for interest	04	1980
36	ಧಾರವಾಡ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಜಡ್ಜ್ ಅಪೀಲಿನ ತೀರ್ಪು	06	1904
37	Petition in the court of Hospet Bellary Dist.	01	1904
38	ಮೊಕ್ತಿಯಾರ್ ಪತ್ರ	09	1913
39	ರೋಣ ಮಾಮಲೇದಾರರ ಹುಕುಂ	01	1913
40	Translation of Second appeal 822 of 1917	04	1919

41	ಮೊಕ್ತಿಯಾರ್ ಪತ್ರ		
42	Petition in the court of Hospet Bellary Dist. 08/1904	01	1904
43	Petition	05	1957
44	Appeal to the Divisional commissioner Gulbarga	02	1957
45	Inam Enquiry Inamdar of Kukanoor and Sanganhal	01	1311 F
46	Tahsil office Yelburga (Copy in Urdu)	06	
47	Order passed by the District Magistrate Dharwar	05	1913
48	ಜನರಲ್ ಆರ್ಡರ್ ನಂ 238 ಹುಕುಂ	01	1914
49	ಮೊಕ್ತಿಯಾರ್ ಪತ್ರ	04	1912
50	Grant of NA permission Dambal village	01	1955
51	Proceedings of the District Magistrate of Bellary	03	1903
52	Order of the petition no P/415 of 1910	01	1912
53	Memorandum to C.M. Hungrimath & others of Mundargi	02	1914
54	Copy of order no 8230 dated 26th Dec 1906	06	1909
55	Affidavit Mismanagement of Math at Rajur & others (Urdu)	09	1957
56	An appeal to the collection & Dist Magistrate	01	1943
57	Order under section 124 Cr.Pc	02	1902
58	A request letter to the commissioner of Income Tax in Mysore	01	1971
59	In the court of Income Tax offer in Mysore	01	1971
60	In the High court of Mysore at Bangalore	02	
61	Claim under section 9(3) & 10 of the Land Acquisition Act 1	01	
62	Cross palanquin ceremony of Annadanaswami of Mundargi	04	1940
63	Memorandum C.F. Hungrimath & others of Mundargi	01	1914
64	Order on the petition no P/415 of 1910	02	1912
65	O.S/ 277/14 ನಿಶಾನಿ ನಂಬರು 147	03	1927
66	O.S/277/14 " "	03	1927
67	O.S/277/14 " " 140	05	1927
68	O.S/277/14 " " 143	03	1927
69	ಮೊಕ್ತಿಯಾರ್ ಪತ್ರ	05	1860
70	Memoandum No 8387 of 1912	01	1912
71	Argument on cross palanquin	06	1921
72	Memorandum C.F. Hangrimath 7 others	01	1914
73	ರದರ ಬೆಟಗೇರಿ ಮುನಿಸಿಪಾಲಿಟಿ ದವಾಖಾನೆಗೆ ಐ.ಡಿ. ಕಬಾಡಿ ಹೆಸರು ಹಾಕುವುದನ್ನು ತಡೆಯಲು ಅರ್ಜಿ	02	1950
74	In the court of the subordinate judge, Bellary	01	1950
75	ಮೊಕ್ತಿಯಾರ್ ಪತ್ರ	14	1889
76	Judgment copy - claim Rs 600/-	06	1931
77	ವಿವಾಣಿ ದಾವೇದಾರ್ ಪತ್ರ	18	1881
78	Judgment in Appeal No 07 of 1883	02	1884
79	Collecting the debts due to the matt No 49 of 1931-32	02	1933
80	Appeal No 15 of 1898	06	1898
81	Appeal No 152 of 1891 claim Rs 5475 -0-0	02	1891
82	Judgment in appeal no 7 of 1883	04	1892
83	ಹೈಕೋರ್ಟ ಆಫ್ ಜಸ್ಟೀಸ್ ಬಾಂಬೆ – ತೀರ್ಪು	05	1891
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84	Land acquisition Act made by the special deputy collector No. V	07	1950

	Tungabhadra project O.P.No 139 of 1950		
85	Deposition of deft,s Mukhtyar	01	
86	ಧಾರವಾಡ ಕೋರ್ಟಿನ ಮೊಕದ್ದಮೆ ನಂಬರ್ 562 ಸಂ 1880	12	1867
87	ಸ್ಪೆಶಿಯಲ್ ಅಫೀಲ್ ನಂಬರ್ 722/1875	02	1880
88	ಕೋರ್ಟ ದಾವೆ 241/1932	17	1932
89	Petition Spl off Tungabhadra project	04	1949
90	ಮೊಕ್ತಿಯಾರ್ ನಾಮೆ ಪತ್ರ	02	1931
91	ತಕರಾರು ಪತ್ರ	04	1932
92	ಮೊಕ್ತಿಯಾರ್ ಪತ್ರ	05	1913
93	Order passed by E. Maconochie	05	1913
94	Order passed in the cross palanquin and panch kalasa case of Annadanaswami of Mundargi	05	1913
95	Proceedings of the magistrate of Hospet	03	1903
96	Memorandum no 8811 to C.F Hungrimath	03	1913
97	Order on the petition no P/415 of 1910	02	1912
98	Order on the petition no P/415 of 1910	02	1912
99	Appeal no 15 of 1898 from original decree	07	1898
100	ಕುಶಲೋಪರಿ ಪತ್ರ	01	
101	This Excellency the Excellency the Governor in council		
102	ಯಕಂದೂರ ಚೌಕಿಮಠದ ಬಸಲಿಂಗಯ್ಯನವರು ಶ್ರೀಗಳವರಿಗೆ ಕುಶಲೋಪರಿ ಕೇಳಿ ಪತ್ರ		1812
103	Appeal no 822 of 1917 in the District court of Dharwar Civil appeal No 53		1916
104	ಭೂಮಿಯ ಕುರಿತ ಪತ್ರ		1875
105	ಸೊಸಲೆ ಶ್ರೀ ಲಕ್ಷ್ಮಿ ಪ್ರಸನ್ ಬ್ಯಾಂಕ ಲಿಮಿಟೆಡ್ ಆಫಿಸಿಗೆ ಬರೆದ ಪತ್ರ		1893
106	ರಾಜೋಳಿ ಮಲಿ ಸಾ॥ ಗದಗ ಇವರಿಗೆ ಬರೆದ ರಸೀದಿ (ಹಣದ್ದು)		1896
107	ಶ್ರೀ ಲಕ್ಷ್ಮೀ ಪ್ರಸನ್ ಬ್ಯಾಂಕ ಲಿಮಿಟೆಡ್ ಆಫಿಸ ಸೊಸಲೆಯಲ್ಲಿ ಸಭೆ ಸೇರಿದ ಸದಸ್ಯರ ಯಾದಿ	15	1890
108	ಶ್ರೀಮದನಾದಿ ತೋಂಟದ ಸಿದ್ಧಲಿಂಗಾರ್ಯ ಪ್ರಸಿದ್ಧ (ಪ್ರೋಗ್ರಾಮ ಪತ್ರಿಕಾ)		1917
109	ಮೊಕ್ತಿಯಾರ ನಾಮಾ	4	19 ನೇ.ಶ
110	ಸೂಟ್ ಪಟ್ಟಿ		18 ನೇ.ಶ
111	ಅಯವ್ಯಯ ಬಾಂಡ ಪತ್ರ		18 ನೇ.ಶ
112	ಚಂದ್ರಶೇಖರ ಮಲಿದೇವರಿಗೆ ಬರೆದ ಪತ್ರ (ಇದರಲ್ಲಿ ಭೂಮಿದಾನದ ಬಗ್ಗೆ)		19 ನೇ
113	ನಾಗಾಮರಲಿಂದ ಬಂದ ಪತ್ರ		1930
114	ಕೆಳದಿ ಶಾಸನ (ಜಿಂನಹ ಪತ್ರ)		1675
115	ಕೆಳದಿ ಶಾಸನ (ಜಿಂನಹ ಪತ್ರ)		1675
116	ಮೋಡಿ ಪತ್ರ ದಾನಕ್ಕೆ ಸಂಬಂಧಿಸಿದ್ದು		18 ನೇ.ಶ
117	ಕೆಳದಿ (ದಾನಪತ್ರ)		16 ನೇ.ಶ
118	ಕೆಳದಿ ನಿರೂಪ		16 ನೇ.ಶ
119	ಕೆಳದಿ ಮೋಖಿವೀಸ		16 ನೇ.ಶ
120	ಫೀ ತರೆದುಕೊಂಡಿದ್ದರೆ ರಸೀದಿ		1912
121	ಪಿಟಿಷನ್ (ಬಾಂಬೆ ಸರಕಾರ)		1890
122	ಖಟ್ಲೇರ ಪತ್ರ (ರಾಜೋಳಿಮರ)		1890
123	ಹಣ ವಾಪಸಿನ ರಸೀದಿ		1873
124	" "		1883
125	ಜಮೀನು ದಾಖಲೆ ಪತ್ರ (ಪಾವತಿ ನಂ 26)		1884
126	ತೂಕ ಅಳತೆ ಚೀಟಿ		1888

127	ದಾವೆ ಪತ್ರ (ಗ್ರಾಮದವಲಿಂದ)		1887
128	1886 ನೇ ಇಸವಿ 2ನೇ ನಂಬರು ಆಕ್ಟಿನ ಪ್ರಕಾರ ಇನ್‌ಕಮ್ಯಾಕ್ಸ್ (ಹಾಳೆಹಲಿದೆ)		1886
129	ಸನದಪತ್ರ (ಗ್ರಾಮದವಲಿಂದ)		1887
130	ಮುಂಡರಗಿಂಯಿಂದ ಬಂದ ಪತ್ರ (ವಹಿವಾಟು ಕುರಿತು)		1887
131	ಪ್ಲಾಟ ನಕಾಶೆ		-
132	ಅಲೂರ ಪತ್ರ		1890
133	ಮರದಲ್ಲಿ ಸಲಿಯಾದ ನಡೆದುಕೊಳ್ಳುತ್ತಿಲ್ಲ ಮರಹಾಳು ಮಾಡುವಲಿದ್ದಾರೆ ಎಂದು ಬರೆದ ಪತ್ರ		-
134	ಖರೀದಿ ರಶೀದಿ		-
135	ಹಪರುದ ಸಮಸ್ತ ದೈವದವರು ಗಣಾಧನಿಗೆ ಸಹಾಯ ಮಾಡುತ್ತೇವೆ ಎಂದು ಬರೆದ ಪತ್ರ		1830
136	ಕರಾರ ಪತ್ರ (ಭೂಮಿ)		1670
137	ಭೂಮಿಗಾಲಿ ಬರೆದ ಪತ್ರ		1840
138	ಕಲಿಬಸವಮಲಿ ತೋಂಟದಾರ್ಯ ಮರಲಿಂದ ಸಬ್‌ರಜಿಸ್ಟರಗೆ ಬರೆದ ಪತ್ರ	2	18 ನೇ.ಶ
139	ಅರ್ಜ ಪತ್ರ (ಶ್ರೀ ಮರಲಿಂದ ಕೋರ್ಟಗೆ)		1840
140	ಕರಾರು ಪತ್ರ (ಭೂಮಿಯದ್ದು)		1887
141	ಅರ್ಜ (ಕೋರ್ಟಗೆ)		1840
142	ಮೊಖ್ತಿಯಾರ ಪತ್ರ		1840
143	ಭೂಮಿ ಮರಕೆ ಗುಂಟೆಗಳ ಪತ್ರ		1840
144	ಯಾತ್ರಾ ಮಹೋತ್ಸವದ ಟೈಮ ಟೇಬಲ್ (ಕವಲನಲ್ಲ)		1954
145	ಮೃತ್ಯು ಪತ್ರ		1959
146	Judgement in special Appeal No 277 of	4	1875
147	Appeal against the order of the divisional Commissioner	8	1957
148	ಮುಂಡರಗಿ ಮಠದ ನ್ಯಾಯದ್ದು (ಕೋರ್ಟಗೆ)	14	1926
149	Judicial Department ಗೆ ಬರೆದ ಪತ್ರ		1913
150	Appeal No 119	42	1936
151	Memorandum to Dharwad magistrate		1913
152	ಧಾರವಾಡ ಜಿಲ್ಲಾ ಅಕೌಂಟಿಂಗ್ ಮಾಜಿಸ್ಟ್ರೇಟ್‌ರವರ (ಹಿಂದಿ)		1884
153	----------		
154	LEX No 1914 Judge ಐಂದ ಬಂದ ಪತ್ರ		1842
155	ಧಾರವಾಡ ಡಿ.ಸಿ. ಗೆ ಬರೆದ ಪತ್ರ (ಭೂಮಿಯ ಕುರಿತು) ಇಂಗ್ಲೀಷ		1842
156	ಜಾಹೀರ ನೋಟಿಸ		1922
157	Memorandum to Judicial Department		1905
158	----------		1905
159	ಖರೀದಿ ಬಗ್ಗೆ – ಇಂಗ್ಲೀಷ ಪತ್ರ		
160	Order on the petition		1910
161	ಯಾದಿ ಪತ್ರ (ಅನ್ನದಾನಿ ಮಲಿದೇವರು ಬರೆದುಕೊಂಡ ಯಾದಿ)		1917
162	Dist magistrate Dharwad		1910
163	ವಾದಿ ಪತ್ರ (ಆರ್‌ಗ್ಯೂಮೆಂಟ್)	2	1940
164	ಜಮೀನ ಪತ್ರ ()		-
165	ರಾಜೂರ ಹೊಲದ ಕುರಿತು ತಹಶೀಲ್ದಾರಗೆ ಬರೆದ ಪತ್ರ		1957
166	Hydrabad Endoment appeal No of 57	8	1910
167	ಕೋರ್ಟಗೆ ಬರೆದ ಪತ್ರ	6	1957
168	ಭೂಮಿಯೊನ್ಯರ ಸರಕಾರಕ್ಕೆ ಅರ್ಜ		
169	ನೋಟಿಸ್		1960
170	ಅಡಚಿತ ಸಲಿಯಾಗಿ ನಡೆಸುವ ಕುರಿತ ಪತ್ರ		1959
171	ಸರಕಾರದ ಹುಕುಂ ಪತ್ರ	2	1937

172	ಯಿನಾಮ ಪಲಿಶೀಲನೆಗಾಗಿ ಬರೆದ ಪತ್ರ (ಪಸಲಿ ಕ್ಯಾಲೆಂಡರ)		1937
173	Confirmation of the chelogi of Totada Swami	4	1336
174	Dist Magistrate Bellari	16	
175	His Excellency the Governor in council Bombay	3	1929
176	" " Bombay Govt.		1923
177	ರೋಣ ತಾಲೂಕ ಕಛೇರಿಯಿಂದ ಶ್ರೀಗಳಿಗೆ (ನೀಲಿನ ಪತ್ರ)		1910
178	" "		1910
179	" "		1910
180	ಯಾದಿ ಪತ್ರ (ಭೂಮಿ ಪತ್ರ)		1912
181	ಧಾರವಾಡ ಕೋರ್ಟದಿಂದ ಬಂದ ಪತ್ರ		1903
182	ಡಿಸ್ಟ್ರೀಕ್ಟ ಮ್ಯಾಜಿಸ್ಟೇಟಗೆ ಬರೆದ ಪತ್ರ		1903
183	ವುತಾರ ಪತ್ರ ತರೆದ ದಿನ 1910		1910
184	ಕಲೆಕ್ಟರಗೆ ಬರೆದ ಪತ್ರ	4	1920
185	ಧಾರವಾಡ ಕಲೆಕ್ಟರಗೆ (ಮುದ್ದತಗಾಗಿ ಬರೆದ ಪತ್ರ)		1920
186	ನೋಟಿನ ಕಂಪೌಂಡ ಕಣ್ಣಸಿದ್ದರ ಕುರಿತು		1920
187	His excellency the governor of the bombay	2	1911
188	ಬೆಳಗಾಂ ಕಮಿಷನ್‌ಲಿಗೆ ಬರೆದ ಪತ್ರ		1911
189	Southern Division ದಿಂದ ಶ್ರೀಮರಕ್ಕೆ ಬಂದ ಪತ್ರ		1924
190	ಅಂಗಾಯತ ಮಠದ ಭೂಮಿಗಳ ಕುರಿತು ಬೆಳಗಾಂವ ಕಲೆಕ್ಟರದಿಂದ ಬಂದ ಪತ್ರ	2	1911
191	ಪ್ರತಿಯಾಗಿ ವಾದ (ದಾವೆ) ಪಿಟಿಷನ್		1910
192	Memorandum (Political Department)		1911
193	ಮೊಖ್ತಿಯಾರದ ವುತಾರ ತರೆಸಲಾಗಿದೆ ಅದರ ಖರ್ಚು ಕುರಿತು ಬರೆದ ಪತ್ರ		1910
194	" "		1910
195	ಆಯವ್ಯಯ ಪತ್ರ		1904
196	ಭೂಮಿ ಕುರಿತ	4	1904
197	Endoment		1904
198	ಮೋಡಿ ಪತ್ರ	6	1908
199	"		1908
200	ನೋಟಿನ ಪತ್ರ (ಸರಕಾರದಿಂದ)		1904
201	ಮೃತಳಾದ ನೀಲವ್ವಳ ಜಾತಿ ಹೊಣ್ಣಯುದ್ದರ ಕುರಿತು ಪತ್ರ		1919
202	ಮೋಖ್ತಿಯಾರ ಪತ್ರ (ಆರ್ಡರ್)		1940
203	" " " (ತುಂಬಾ ಹರಿದಿದೆ)	4	1940
204	Application under section 144 criminal procedure code	15	-
205	Order passed Dist magistrate Dharwad	10	1940
206	Against in the dist court of Dharwad	18	1940
207	Informed to Shrimath (144 act)		1940
208	The collector of Bellary	8	
209	The dist magistrate Dharwar	8	1906
210	ಮೊಕ್ಯಾರ ವುತಾರ	8	1903
211	Read the police inspector Gada circle vernacular Act 427	4	1912
212	The dist magistate (Dharwar)	20	1940
213	ಖರೀದಿ ಪತ್ರ (ಹೊಲದ)		18 ನೇ.ಶ
214	ಖರೀದಿ ಪತ್ರ		18 ನೇ.ಶ
215	ಖರೀದಿ ಪತ್ರ (ಯಿಂಗಳಳ್ಳಿ ಕಡೆ ಹೊಲದ್ದು)		18 ನೇ.ಶ
216	ರಂಗವ್ವ ಕೊಂ ಚನಬಸವ್ವ ಜಿತ್ತವಾಡಗಿ ಇವರದು ಖರೀದಿ ಪತ್ರ		18 ನೇ.ಶ

217	ಖರೀದಿ ಪತ್ರ (ಯಲ್ಲಪ್ಪ ಜಿನ್ ಅಯ್ಯಪ್ಪನ)		18 ನೇ.ಶ
218	ಖರೀದಿ ಪತ್ರ (ಹೊಲದ)		18 ನೇ.ಶ
219	ಖರೀದಿ ಪತ್ರ (ಹೊಲದ)		18 ನೇ.ಶ
220	ಖರೀದಿ ಪತ್ರ		
221	ಖರೀದಿ ಪತ್ರ		18 ನೇ.ಶ
222	ಖರೀದಿ ಪತ್ರ		
223	ಖರೀದಿ ಪತ್ರ		
224	ಖರೀದಿ ಪತ್ರ		
225	ಖರೀದಿ ಪತ್ರ		
226	ಖರೀದಿ ಪತ್ರ		
227	ಖರೀದಿ ಪತ್ರ		
228	ಖರೀದಿ ಪತ್ರ		
229	ಖರೀದಿ ಪತ್ರ ಟ್ರಝರಿ ಆಫಿಸರ್		
230	ಟಪಾಲ	8	
231	ಭಾಡೆ ಪತ್ರ		
232	ಭಾಡೆ ಪತ್ರ		
233	ಕರಾರ ಪತ್ರ	4	
234	ಭಾಡೆ ಪತ್ರ		
235	ಕರಾರ ಪತ್ರ	4	
236	ಭಾಡೆ ಪತ್ರ		
237	ಕರಾರ ಪತ್ರ	4	1910
238	ಕರಾರ ಪತ್ರ	4	1928
239	ಕರಾರ ಪತ್ರ	4	1924
240	ಶಾಖಾಮರದ ಜಮೀನು ಕಾಗದ ಪತ್ರ	4	
241	ಕರಾರ ಪತ್ರ	4	1924
242	ಕರಾರ ಪತ್ರ	4	1934
243	ಕರಾರ ಪತ್ರ	4	1934
244	ಕರಾರ ಪತ್ರ	4	
245	ಕರಾರ ಪತ್ರ	4	1956
246	ಕರಾರ ಪತ್ರ	4	1956
247	ಕರಾರ ಪತ್ರ	4	1956
248	ಕರಾರ ಪತ್ರ	4	1956
249	ಭೂಮಿ ಇನಾಂ (ಕ್ಷೇತ್ರಗಳ ವಾಯಿಜ)	34	
250	The Gadag Mahalaxmi LTD	20	1981
251	The new Karnataka printing & published house		1992
252	ಮೈಸೂರು ಸ್ವಾಕ ಪತ್ರಿಕೆಯ ಕಣಂಗ ಅಂಗಾಯತ	4	1910
253			1910
254	ಸೋತ್ರ ಪತ್ರ (ಸಿದ್ಧಲಿಂಗೇಶ್ವರ)		18 ನೇ.ಶ
255	ವಾದಿ ಪತ್ರ		18 ನೇ.ಶ
256	ಹಿರೇಸಾವಿನ ಪತ್ರ		18 ನೇ.ಶ
257	ಕಛೇರಿ ಬಾಂಡ		1939 ನೇ
258	Padaytra of swamiji moorasaviramath hubli		1978
259	ಅಯವ್ಯಯ ಪತ್ರ		1957
260	Arms licence No – 986-5-20 For		1942

261	" "		1942
262	ಮತೀಯ ಸ್ವಾತಂತ್ರ್ಯ ಮಸೂದೆ 1978	10	
263	ಅರ್ಜಿದಾರನಿಗೆ ಕುತ್ತಾರ (ಲಾಯಿಸನ್ಸ ಕುರಿತು)		1941
264	ಹೈಟ್ಕಿಮೋಲಸ ಕಮಿಷನ್‌ರಿಗೆ ಲೈಸನ್ಸ್ ಕುರಿತು ಬರೆದ ಪತ್ರ		1941
265	" "		1941
266	ಲೈಸೆನ್ಸ್ ಕುರಿತು (ಬಂದೂಕು)	3	1944
267	ರಸೀದಿಗಳು Akanoladgement	20	
268	Received register		
269	ಸಂಸ್ಕೃತ ಶ್ಲೋಕದ ಪುಸ್ತಕ	40	
270	ಬಾಡಿ ಪತ್ರ		
271	ಪತ್ರ		
272	ಖಾತೆ ಪತ್ರ		
273	ಕ್ಯಾರೆಕ್ಟರ ಸರ್ಟಿಫೀಕೆಟ್		
274	ಪತ್ರ (ಶ್ರೀಗಳಿಗೆ ಬರೆದಿದ್ದು)		1936
275	ಪಾವತಿ (ಹಣದ್ದು)		1936
276	ಪತ್ರ ಕುಶಲೋಪಲಿ		18 ನೇ.ಶ
277	ಮೋಹ್ತುಯಾರ ಪತ್ರ ಕೊಪ್ಪಳ ತಾಲೂಕ ಕಛೇರಿಗೆ		18 ನೇ.ಶ
278	ಚರಮೂರ್ತಿಗಳು ಬರೆದುಕೊಟ್ಟ ಕರಾರು ಪತ್ರಗಳು	04	
279	ಕರಾರು ಪತ್ರ	04	1927
280	ಕರಾರು ಪತ್ರ (ಚರಮೂರ್ತಿಗಳಿಂದ)	04	
281	ಬಂದೂಕು ಲೈಸೆನ್ಸ ಕುರಿತು ಪತ್ರ	04	
282	Speech by Shri S.K. Somani	04	1978
283	How to create healthy earth	02	
284	Health instruction for pationents	02	
285	" "		
286	ವಾದಿ ಪತ್ರ		
287	ಆರ್ಯ ಮೇಶ್ಯ ಸಂಘ ರಾಮನಗರ (500 ರೂಪಾಯಿ ಸಾಂಕ್ಷನ್ ಆದದ್ದರ ಕುರಿತು)	03	1978
288	ಯಾದಿ ಪತ್ರ		
289	ಮಾಲ್ಕೀ ವಹಿವಾಟು ಪತ್ರ	10	
290	ಪ್ರಾಪರ್ಟಿ ರಿಜಿಸ್ಟರ್ ನಕಲು (ಶಿವಕುಮಾರಸ್ವಾಮಿಗಳ ಕಾಲದ್ದು)		1975
291	ಬಾಡಿಗೆದಾರರ ಯಾದಿ	08	
292	ಬಾಡಿಗೆದಾರರ ಯಾದಿ	24	
293	ಪಂಚಾಯದನ್ತೆ (ಇದರಲ್ಲಿ ಡಂಬಳದ ವಿದ್ಯಾರ್ಥಿ ವಸತಿ ನಿಲಯ ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಗೆ ಸಂಬಂಧಿಸಿದ್ದು)	02	
294	ಡಂಬಳ ಗ್ರಾಮದ ಜಿನ್‌ಶೆತ್ತಿ ಹಿತ್ತಲ ಬಯಲು ಜಾಗದ ದಾನಪತ್ರ	08	1974
295	ಡಂಬಳ ಗ್ರಾಮದ ಲಿ॥ ಸು॥ ನಂ॥ 407-408 ರ ನಡುವೆ ಹಾದು ಹೋದ ಹಳ್ಳದಲ್ಲಿ ಸಾಗುವಳಿ ಕುರಿತು.		1932
296	ಡಂಬಳ ಮಲ್ಲಪ್ಪ ಅತ್ತಿ ಸಾ॥ ಡಂಬಳ ಇವರು ಶ್ರೀಮಠಕ್ಕೆ ಭೂದಾನ ಮಾಡಿದ ಪತ್ರ	04	1921
297	ಸಿದ್ದಯ್ಯ ಬಸಯ್ಯ ಇಬ್ಬರು ಶ್ರೀಮಠಕ್ಕೆ ಮಾಡಿಕೊಂಡ ಮೊಹ್ತುಯಾರ ಮತ್ತ ಕರಾರು ಪತ್ರ	04	1937
298	ಡಂಬಳದ ಗೋವಿಂದಪ್ಪ ಜಿನ್ ದುರಗಪ್ಪ ಇವರು ಶ್ರೀಮಠಕ್ಕೆ ನೀಡಿದ ದಾನಪತ್ರ		1880
299	ಮುತ್ತುಂಜಿ ಕೋಂ ಮಕ್ತುಮಸಾಬ್ ಸಾ॥ ಅಬ್ಬಿಗೇರಿ ಇವರು ಶ್ರೀಮಠಕ್ಕೆ ಬರಕೊಟ್ಟ ವಚನ ಪತ್ರ		
300	ತೋಟತಯ್ಯ ಜಿನ್ ಸದಾಶಿವಯ್ಯ 100 ರೂಪಾಯಿ ತೆಗೆದುಕೊಂಡಿದ್ದರ ಕುರಿತು ಬರಕೊಂಡ ಕರಾರು ಪತ್ರ		1885
301	ಡಂಬಳದ ಬರಮಪ್ಪ ಮಲ್ಲಪ್ಪ ತಂದೆ ಅಂಗಪ್ಪ ಅತ್ತಿ ಅವರ ದಾನ ಪತ್ರ (25 ರೂಪಾಯಿಗೆ		1917

	ಅಂಗಳ ಹಿತ್ತಲ)		
302	ಖರೀದಿ ಪತ್ರ (ಹೊಲದ್ದು)	06	1906
303	ಲಾವಣಿ ಕಾಗದ ಡಂಬಳ ಹೊಲದ ಕುರಿತು	12	1907
304	ಡಂಬಳದ ಜಮೀನುಗಳ ಲಾವಣಿದರ ವರ್ಷಕ್ಕೆ 150 ರೂಗಳ ಪತ್ರ	02	1937
305	ಡಂಬಳ ಗ್ರಾಮದ ಜಮೀನಿನ 18 ವರ್ಷದ ಲಾವಣಿ ಪತ್ರ	04	1931
306	ಬಸಲಿಂಗಪ್ಪ ಬಿನ್ ಮರಬಸಪ್ಪ ಡಂಬಳ ಇವರು ಬರಕೊಟ್ಟ ಲಾವಣಿ ಪತ್ರ		1922
307	ಸಂಣ್ಣಪ್ಪಯ್ಯ ಸಾ॥ ಕೊಂಡೇನಹಳ್ಳಿಯವರು ಬರಕೊಟ್ಟ ಲಾವಣಿ ಪತ್ರ		1904
308	ಸಿದ್ಧಪ್ಪ ಬಿಂನ್ ಸಿದ್ಧಪ್ಪ ಪ್ಯಾಟಿ ಇವರು ಬರಕೊಟ್ಟ ಲಾವಣಿ ಪತ್ರ (ಡಂಬಳ)	02	1904
309	" " "	"	"
310	ಭರಮಪ್ಪ ಬಿಂನ್ ಈಲಪ್ಪ ಇವರು ಸನ್ನಿಧಿಗೆ ಕೋರಲಾವಣಿ ಪತ್ರ	04	1922
311	ಖೂಡನ ಸಾಬ್ ಖುರಾನಾಸಾಬ್ ತಾಂಬೋಳಿ ಸಾ॥ ಡಂಬಳ ಇವರು ಬರಕೊಟ್ಟ ಕೋರಲಾವಣಿ ಕಾಗದ (ಮಡಿ ಜಮೀನು)	02	1932
312	ರಾಜೀಸಾಬ್ ವಲ್ಲದ್ ಹುಸೇನ್ ಸಾಹೇಬ್ ಡಂಬಳ ಇವರು ಬರಕೊಟ್ಟ ಕೋರಲಾವಣಿ ಪತ್ರ		1932
313	ತೋಟಯ್ಯ ಬಿನ್ ಮಡಿವಾಳಯ್ಯ ಇವರು ಕವಲು ಲಾವಣಿ ಪತ್ರ ಬರಕೊಟ್ಟದ್ದು	04	1924
314	ಡಂಬಳದಲ್ಲರುವ ಸರಕಾರಿ ಬೀಳ ಜಾಗಾ ತೋಟದ ಸ್ವಾಮಿಗಳ ಮರದ ವೃತ್ತಕ್ಕೆ ಇರೋದು ಪೂರ್ವಕ್ಕೆ 33 ಪಶ್ಚಿಮಕ್ಕೆ 34 ಚಕಬಂದಿ		1864
315	ಕರಜಿ/ಹುಕ್ಕೇರಿ ತಾಲೂಕು ಬೆಳಗಾಂವ ಜಿಲ್ಲಾದ ಪತ್ರ ಇದರಲ್ಲಿ ಗುರುದತ್ತ ಮಹಾರಾಜ ಚರಿತ್ರೆ ಇದೆ	12	1910
316	ಲಾವಣಿ ಪತ್ರ (ಹೋಲ ಕೋರ ಕೊಟ್ಟದ್ದರ ಕುರಿತ)		1910
317	ಲಾವಣಿ ಪತ್ರ (ಹೋಲ ಕೋರ ಕೊಟ್ಟದ್ದರ ಕುರಿತ)		1910
318	ಲಾವಣಿ ಪತ್ರ (ಹೋಲ ಕೋರ ಕೊಟ್ಟದ್ದರ ಕುರಿತ)		1910
319	ವೀರಯ್ಯಾ ಬಿನ್ ರಾಚಯ್ಯನವರು ಬರಕೊಟ್ಟ ಲಾವಣಿ ಪತ್ರ ಡಂಬಳದ ಪೂರ್ವದಲ್ಲರುವ ಮರದ ಹೊಲದ ಕುರಿತು		1910
320	ಬಾಳಪ್ಪ ಬಿಂನ್ ನಿಂಗಪ್ಪ ಪ್ಯಾಟಿ ಸಾ॥ ಡಂಬಳ ನಿಂಮ ಹೆಸರ್ತಿ ಖಾತೆ ಇರುವ ಮಸಾರಿ ಮರಡಿ ನಂಬರ ಹೊಲ		1910
321	ಮುಂಡರಗಿ ಪೈಕಿ ಡಂಬಳದಲ್ಲರುವ ಜಮೀನುಗಳ ಲಾವಣಿ ಕೋರ ಕಾಗದ ಪತ್ರ		1910
322	ಸಿದ್ಧಲಿಂಗಪ್ಪ ಬಿಂನ್ ಸಿದ್ದಪ್ಪ ಪ್ಯಾಟಿ ಅವರು ಬರಕೊಟ್ಟ ಲಾವಣಿ ಕೋರ್ ಪತ್ರ		1896
323	" "		"
324	ಲಾವಣಿ ಕೋರ ಕಾಗದ		1900
325	ಲಾವಣಿ ಕೋರ ಕಾಗದ		1900
326	ಯಲ್ಲಣ್ಣ ಡೋಣಿ ಇವರ ಲಾವಣಿ ಕಾಗದ		1909
327	ಬಾಳಪ್ಪ ಬಿಂನ್ ಹನಮಪ್ಪ ಗಡಗಿ ಸಾ॥ ಡಂಬಳ ಶ್ರೀಗಳ ಖಾನಾಮ ಹೊಲಗಳಿಗೆ ಲಾವಣಿ ಮಾಡಿಕೊಂಡದ್ದರ ಪತ್ರ	04	1908
328	ಭಂಡಾರ ಭರಮಂಣ್ಣ ವಗೈರೆ ಕಡಿಂದ ಖರೀದಿ ತಗೆದುಕೊಂಡ ಹಿತ್ತಲಜಾಗದ ಖರೀದಿ ಪತ್ರ		1908
329	ಕವಲು ಲಾವಣಿ ಪತ್ರ	02	1910
330	ಲಾವಣಿ ಕಾಗದ (ಹಿತ್ತಲ ಗೋಡಿಯದು)	02	1910
331	ಲಾವಣಿ ಪತ್ರಗಳು	02	1910
332	ಲಾವಣಿ ಪತ್ರಗಳು	02	1910
333	ಲಾವಣಿ ಬಾಂಡ ಪತ್ರಗಳು	02	1910
334	ಲಾವಣಿ ಬಾಂಡ ಪತ್ರಗಳು	02	1910
335	ಲಾವಣಿ ಬಾಂಡ ಪತ್ರಗಳು	02	1910
336	ಲಾವಣಿ ಬಾಂಡ ಪತ್ರಗಳು	02	1910
337	ಲಾವಣಿ ಬಾಂಡ ಪತ್ರಗಳು	02	1910
338	ಮುಂಡರಗಿ ತಾಲೂಕ ಡಂಬಳ ಗ್ರಾಮದ ಜಮಿನುಗಳ ಪತ್ರಗಳು	148	1928

339	A request to Grant permission to make a tour.	02	
340	ರಾಚೋಟಿ ಮಲಿ ಗುರುತೋಂಟದಾರ್ಯರು ಬರಕೊಂಡ ಅರ್ಜಿ ಹತ್ಯಾರದಶಿಂದ ಪಾಸಿನ ಮುದ್ದತಗಾಲಿ ಬರೆದ ಪತ್ರ ಅದ್ವಾನಿ	01	1896
341	ಮುಂಡರಗಿ ಕಲ್ಲುಮರಕ್ಕೆ ಕೊಟಬಾಲಿ ಹಿರೇಮರದ ಷಣ್ಮುಖ ದೇವರನ್ನು ಅಧಿಕಾಲಿಗಳಾಲಿ ನೆಮಿಸುವ ಕುರಿತು.		1910
342	ಪೇಸರದ ಕುರಿತು (ಆಯವ್ಯಯ)	02	1938
343	Certificate under ordinance No XXI of	02	1948
344	ಆಶಿರ್ವಾದ ಪತ್ರ		19 ನೇ.ಶ
345	ಮೋಖ್ತಿಯಾರ ಪತ್ರ (ಹೂಪಿನಹಡಗಲಿಯ ಹತ್ತಿರ ಇರುವ ಹಂಪಸಾಗರದ್ದು)	04	1841
346	A latter to dist magistrate	04	1946
347	" "		1946
348	In the court of the first class sub judge	13	1926
349	This is an enquiry under senction 1907 the Bombay Public Trusts Act-1950	21	1952
350	ಶ್ರೀ ಮರಪಿಂದ ಮ್ಯಾಜಸ್ಟೀಟರಿಗೆ ಬರೆದ ಪತ್ರ our under section 440 of the police Act	02	1910
351	The official paper	03	
352	Petition to Dist Judge Ast gram division	02	1891
353	Judgment (appeal No 360)	05	1867
354	This an appeal Mahantayya		
355	Petition court of hospet	10	1867
356	Appeal No-53 of	10	1916
357	Order under CCP		1889
358	Request of Special Appeal	06	1875
359	Under article 226 of the constitution of India the petitioner above named respectfully	07	1977
360	ಲಾವಣಿ ನಿರ್ಣಿಷ್ಯಗೊಳಿಸುವ ಬಗ್ಗೆ ನೋಟಿಸ	02	1910
361	ಲಾವಣಿ ಕೋರ ಕಾಗದ	02	1910
362	ವಾಲಿ ಪತ್ರ	04	
363	ಹಾಜರಾಲಿ ಸಾಕ್ಷಿಯನ್ನು ಕೊಡಲಿಕ್ಕೆ ನಮನ್ಯದ ನಕಲು		1888
364	ಮುಲ್ತಾನಮಲ್ಲ ಹಜಾರಿಮಲ್ಲ ಜಾತಿ ಜೈನ ವ್ಯವಹಾರ ಪತ್ರ	04	1932
365	Proceedings of head assistant magistrate		1889
366	District police office Bellary		1904
367	ಚಿತ್ತಾಡಸಿ ಗ್ರಾಮದಲ್ಲಿಯ ಅಂಗಾಯತ ಮರಕ್ಕೆ ಬ್ರಾಹ್ಮಣರ ಹರಕತು ಮಾಡಿದ್ದರ ವಿವರ		1904
368	Appeal application order maledar and paper of the case		1948
369	The District magistrate dharwar	02	1912
370	Detail facts of the case sanction of the Ass-commissioner Koppal	02	1960
371	ವಾಲಿ ಪತ್ರ	06	1905
372	ಧಾರವಾಡ 1 ನೇ ವರ್ಗ ಸಬ್‌ಜಜ್‌ಕೋರ್ಟನಿಂದಾ ಸನ್ 1827 ನೇ ಇಸ್ವಿ ಆಕ್ಟನ ಪ್ರಕಾರ ಬರೆದ ಪತ್ರ		1905
373	ಪುತಾರ ಪತ್ರ ಶ್ರೀಮರಕ್ಕೆ ಮುಕ್ತಾಲಿ ಸಮ	02	1922
374	ರದರ ಮಿಡಕುಂದಿ ಸೀಮೆ ದೇಶಾಂತ ಸಿಂದನೂರ ಇವರು ಶ್ರೀಮರಕ್ಕೆ ಬರಕೊಟ್ಟ ಭೂಮಿಂಬಿನಾಮು ಪತ್ರ		
375	" "		1922
376	" "		
377	ಬಿಕ್ಕಹಂಡಿಗೋಳದ ರಾಜಪ್ಪನವರ ಸಿಂಗನಗೌಡರ ಬನ್ ಬಸವನಗೌಡ ಬರಕೊಟ್ಟ ಪತ್ರ		1927
378	ಕರಾರ ಪತ್ರ ಬಿಕ್ಕಹಂಡಿಗೋಳದ ಅಯ್ಯಪ್ಪನು ಬರಕೊಟ್ಟದ್ದು		1909

379	ತೋಟದ ಸ್ವಾಮಿಗಳಿಗೆ ಶಲವಡಿ ಸಮಸ್ತ ದೈವದವರು ಬರೆದ ಪತ್ರ		1927
380	ಕರಾರ ಪತ್ರ		1927
381	ಹಿರೇಹಂದಿಗೊಳ ಮರದಲ್ಲಾದ್ದ ಮುಲಿಗೈಯ್ಯಾ ಬರಕೊಟ್ಟ ರಾಜಿನಾಮೆ ಪತ್ರ		1926
382	ಹಿರೇಹಂದಿಗೊಡದ ಅಂದಾನಗೌಡ ಬಸವನಗೌಡ ಬರಕೊಟ್ಟ ಕರಾರ ಪತ್ರ		
383	ಕರಾರ ಪತ್ರ		
384	ಜಿಂಸ್ನಹಪತ್ರ		1923
385	ಕುಶಲೋಪರಿ ಪತ್ರ		
386	ಕುಶಲೋಪರಿ ಶ್ರೀಗಳವರ ಜೊತೆ		
387	ಕುಶಲೋಪರಿ ಶ್ರೀಗಳವರ ಜೊತೆ		
388	ಕುಶಲೋಪರಿ ಶ್ರೀಗಳವರ ಜೊತೆ		
389	ಕುಶಲೋಪರಿ ಶ್ರೀಗಳವರ ಜೊತೆ		
390	ಕುಶಲೋಪರಿ ಶ್ರೀಗಳವರ ಜೊತೆ	04	
391	ಕುಶಲೋಪರಿ ಪತ್ರ ಅಂದಾನಪ್ಪ ಚರಮೂರ್ತಿಗಳು ಶ್ರೀಗಳವಲಿಗೆ		1923
392	ಶ್ರೀಗಳವಲಿಗೆ ಅಂದಾನಪ್ಪನವರು ಬರೆದ ಪತ್ರ		
393	" "		1923
394	ನೊಣವಿನಕೆರೆಗೆ ಸೇರಿದ ಶ್ರೀ ಕಾಡಸಿದ್ಧೇಶ್ವರ ಸ್ವಾಮಿಗಳ ಮಠದ ವಿರಕ್ತಮಠದ ಚರಮೂರ್ತಿಗಳಾದ ಶ್ರೀ ಕರಿವೃಷಭೇಂದ್ರ ದೇಶಿಕೇಂದ್ರ ಸ್ವಾಮಿಯವರು ಬರೆದ ಏಲ್ ಪತ್ರ	12	1932
395	Court comount	02	
396	To the District court of Bellary petitioner	02	1931
397	Will act	02	1913
398	In the court of the main sift at Gadag		1965
399	In the court of the District Judge Bangalore Division (Petitioner)	20	1932
400	In the case the guestron at issue	-	1930
	ತಿಪಟೂರ ತಾಲೂಕ ನೊಣವಿನಕೆರೆ ಮಠದ ಕೋರ್ಟ ಕೇಸ್		
401	To probate the will of Shri Karibasavaswami of Sri Kadasiddeswaraswami matt, Nonavinakere- in the court of Dist Judge Bangalore	19	1933
402	ನೊಣವಿನಕೆರೆ ಮಠದ ಬಗ್ಗೆ ಶಿದ್ದಯ್ಯ ಬರೆಮಕೊಂಡ ಅಪ್ಲಿಕೇಶನ್	01	
403	" " " " ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಸಬ್‌ರಜಿಸ್ಟ್ರಾರ್‌ಗೆ	01	
404	ಮಠದ ಜಮೀನಿನ ಉಸ್ತುವಾರಿ ಬಗ್ಗೆ	02	
405	ಎಸ್.ಎಲ್. ನಂಜುಂಡಪ್ಪ ಇವರಿಗೆ ಸ್ಥಿರ ಮತ್ತು ಚರಾಸ್ತಿ ಬಗ್ಗೆ	01	
406	ಎಚ್.ವಿ. ನಾರಾಯಣರಾವ್ ಅಡ್ವೋಕೇಟ ಬೆಂಗಳೂರ ಇವರಿಗೆ ಅಡ್ವರ್ನಮೆಂಟ್ ಕೊಳಲು	01	1932
407	ಗದಗ ಬ್ಯಾಂಬ್ ಮರವಾರಿ ನೊಣವಿನಕೆರೆ ಮಠ ಪಡೆದ ಬಗ್ಗೆ	01	
408	Original suit no. 49 Karibasavaswamy Vs Tontada Swamigalu	01	1931
409	ಶ್ರೀ ಕರಿಬಸವ ಸ್ವಾಮಿಗಳಿಂದ ಬರೆಯಿಸಿದ ಏಲ್	30	1932
410	Sri Karibasavaswami of Nonavinakere Mutt and his executing a will. (witnesses) Dist Judge Bangalore	11	1932
411	Diposition of A.N. Sreenivasa Rao 4th witness and cross examinitation (Dactor's statement about the treatment given to Karibasavaswami of Nonavinakere)	22	1933
412	Deposition of Rachappa 2nd witness for defendant.	04	1933
413	" " Channabasappa 3rd " "	03	1933
414	" " Channappa Setty 4th " "	03	1933
415	" " Yale Marulappa Setty 5th " "	02	1933
416	" " Channavcersetty 6th " "	02	1933
417	" " Basvalingasetty 7th " "	02	1933

418	" " Teerthappa 8th " "	02	1933
419	ಕೋರ್ಟಿಗೆ ವಕೀಲರನ್ನು ನೀಮಿಸುವ ಫಾರ್ಮ	08	
420	ಗ್ರಾಮದ ತಾತಾಣ ಸರಪಂಚರಿಗೆ ಆಸ್ತಿಯ ರಜಿಸ್ಟರದಲ್ಲಿ ಮೃತ್ಯು ಪತ್ರದಂತೆ ದಾಖಲಿಸಲು	11	1960
421	ಯಡೆಯೂರು ಶ್ರೀ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಗದ್ದುಗೆ ದರ್ಶನಕ್ಕೆ ಹೋಗುವಾಗ ಸಿಬ್ಬಂದಿಗಳನ್ನು ತಡೆಯದೇ ಇರುವದು ಮತ್ತು ಕಳ್ಳಕಾಕರಿಂದ ರಕ್ಷಣೆ ಮಾಡುವ ಆರ್ಡರ್	೦೭	1914
422	ಮನಿ (ವ) ಮಳಗಿ ಬಾಡಿಗೆ ಪತ್ರವು	21	
423	Appointment of a lawyer	01	
424	Permission to pars in cross palanquin (by commissioner)	03	1912
425	Notice to the owner maruti ginning factory Bannikoppa Raichur from Rajeshwari Prasad IAS statistics authority, national sample survey	03	1960
426	ನಂಭಾಪೂರ ಗ್ರಾಮದ ಹೊಲ, ಬೆಳಧಡಿ ಗ್ರಾಮದ ಮನೆ ಖರೀದಿ ಪತ್ರ	06	1928
427	ಇಮಾಮಸಾಬ ಸೈ ಕಲಾಯಿಗಾರ ಇವರು ಬರಕೊಟ್ಟ ಬಾಡಿಗೆ ಪತ್ರ	02	1844
428	ಈರಯ್ಯ ವೀರಸಂಗಯ್ಯ ಸರಗಣಾಚಾರಿ ಇವರು ಬರಕೊಟ್ಟ ಹೊಲದ ಲಾವಣಿ ಪತ್ರ	03	1918
429	ಭರಮಪ್ಪ ಶೀಣಿ ಸಾ॥ ಅಣ್ಣಿಗೇರಿ ಇವರ ಲಾವಣಿ ಪತ್ರ	02	1930
430	ರಾಜೇಸಾಹೇಬ ಕಲ್ಲದನಬಿಸಾಹೇಬ ರಕಡೂರ ಸಾ॥ ಮುಂಡರಗಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1902
431	ಹನುಮಪ್ಪ ಗುಡಪ್ಪ ಕೂಗಲ್ಲ ಸಾ॥ ಮುಂಡರಗಿ ಬಾಡಿ ಪತ್ರ	02	1902
432	ವೀರಪ್ಪ ಯಂಕಣ್ಣ ಉಪ್ಪಾರ ಸಾ॥ ಮುಂಡರಗಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1902
433	ರಾಮಪ್ಪ ತೊಂಡತೇರಪ್ಪ ಕೆರೆಗಲ್ಲ ಸಾ॥ಮುಂಡರಗಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1902
434	ರಾಜೇಸಾಹೇಬ ಜಿನ್ ಫಕೀರಪ್ಪ ಹನಮಪ್ಪ ಸೂಳಕೆರೆ ಸಾ॥ ಮುಂಡರಗಿ ಭಾಡೆ ಪತ್ರ	02	1902
435	ಜೀರಪ್ಪ ಗೂಳಪ್ಪ ಕುಡತಿನಿ ಸಾ॥ ಮುಂಡರಗಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1902
436	ಸಿಟಿ ಸರ್ವೆ ಕಛೇರಿಯಿಂದ ಬೆಟಗೇರಿ ಅಂಗಡಿ ಬಾಡಿಗೆ ಕೊಟ್ಟದ್ದು	01	1939
437	ಬಾಡಿಗೆ ಜಮೆ	01	
438	ಶಿಲ್ಲಿಂಗಪ್ಪ ಶಿವಪ್ಪಾ ಮೇಲಗಿರಿ ಸಾ॥ ಗದಗ ಭೂಮಿಯ ವಿಕ್ರಯ ದಾಖಲೆ	02	1931
439	ಗದಗ ಬೆಟಗೇರಿ ಶಹರ ಮುನಿಸಿಪಾಲಟಿ ಕಛೇರಿಯಿಂದಾ ಬಾಡೆ ಪತ್ರ	01	1892
440	ರುದ್ರಯ್ಯ ಸೋಮಯ್ಯ ನರಗುಂದ ಸಾ॥ ಅಣ್ಣಿಗೇರಿ ಇವರ ಲಾವಣಿ ಪತ್ರ	03	1920
441	ಶಿವರುದ್ರಯ್ಯ ಸೋಮಯ್ಯ ನರಗುಂದ ಸಾ॥ ಅಣ್ಣಿಗೇರಿ ಇವರ ಲಾವಣಿ ಪತ್ರ	03	1925
442	ಭೂನಸಿಂಗ ಅಮರಸಿಂಗ ರಜಪೂತ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಭಾಡೆ ಪತ್ರ	02	1934
443	ನಾಗೋಬಾ ವಿರೋಬಾ ಸೌದಾಗರ ಸಾ॥ ಗದಗ ಇವರ ಬಾಡೆ ಕರಾರ ಪತ್ರ	05	1934
444	ಹುಚ್ಚಪ್ಪ ಶರಬಣ್ಣ ಬಳಿಗಾರ ಸಾ॥ ಗುಳೇದಗುಡ್ಡ ಇವರ ಬಾಡೆ ಕರಾರ ಪತ್ರ	02	1934
445	ಯಶವಂತರಾವ ವೆಂಕಾಜಿ ಶಿಂದೆ ಸಾ॥ ಗದಗ ಇವರ ಬಾಡೆ ಪತ್ರ	03	1927
446	ಕಿಡಿಯಪ್ಪ ಶಾಶ್ವಿತಹಳ್ಳಿ ಸಾ॥ ಅಣ್ಣಿಗೇರಿ ಇವರ ಲಾವಣಿ ಪತ್ರ	03	1925
447	ಸವಡಿ ಶ್ರೀ ಮಹಾಸಂಗಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ರಥೋತ್ಸವ ಪತ್ರಿಕಾ	01	1958
448	ಇಸ್ಮಾಯಿಲಸಾಬ ಸೈಯದಸಾಬ ಕಲಾಯಿಗಾರ ಸಾ॥ ಗದಗ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1915
449	ಶಂಭುಲಿಂಗನಗೌಡ ಅಂದಾನಿಗೌಡ ಪಾಟೀಲ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
450	ಅಬ್ದುಲ್‌ಸಾಬ ಗೌಸೂಸಾಬ ಖೋಡ್ಲೆಖಾನ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
451	ಪ್ರಭಣ್ಣ ರಂಗಪ್ಪ ಶೀಲವಂತರ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
452	ದಾನಪ್ಪ ಜೀವಪ್ಪ ಅಂಗಡಿ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1936
453	ರಾಮಣ್ಣ ಅಣ್ಣಪ್ಪ ಕೆಲಗೇರಿ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1923
454	ಚನ್ನಯ್ಯ ರುದ್ರಯ್ಯ ಕೊಪ್ಪದಮಠ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
455	ಅಮೃತಪ್ಪ ಜ್ಞಾನಪ್ಪ ರೋಣದ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
456	ವೆಂಕೂಸಾ ನರಸಿಂಗಸಾ ಕಮಲಾಪೂರ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
457	ಮುದಕಪ್ಪ ನರಸಪ್ಪ ಮ್ಯಾದಾರ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
458	ಇಮಾಮಸಾಬ ಸೈಯದಸಾಬ ಕಲೇಗಾರ ಸಾ॥ ಗದಗ ಇವರ ಬಾಡೆ ಪತ್ರ	02	
459	" " "	02	1925
460	ಕಿಡಿಯಪ್ಪ ಚನಬಸಪ್ಪ ಹಳ್ಳಿ ಸಾ॥ ಅಣ್ಣಿಗೇರಿ ಇವರ ಲಾವಣಿ ಪತ್ರ	03	1925

461	" " "	04	1930
462	ತಿಪ್ಪಣ್ಣ ಚಿಕ್ಕಪ್ಪ ದನಾಕಾಯ ಸಾ॥ ಅಣ್ಣಿಗೇಲಿ ಇವರ ಬಾಡಿಗೆ ಪತ್ರ	02	1942
463	ಶಿಟ್ಟಿಂಗಪ್ಪ ಸಿಂಗಪ್ಪ ಪಂದರಗಿ ಸಾ॥ ನವಲಗುಂದ ಇವರ ಲಾಸಣಿ ಪತ್ರ	04	1937
464	ಈರಯ್ಯ ಗ್ಯಾನಯ್ಯ ಸಿಡಗುಂದಿ ಸಾ॥ ಹೊಳೆ ಆಲೂರ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1932
465	ಓಮಿಲನಾಬ ಅಲ್ಲನಾಬ ಅಬ್ಬಿಗೇಲಿ ಸಾ॥ ಆಲೂರ ಇವರ ಭಾಡೆ ಪತ್ರ	01	1933
466	ಅಳ್ಳಮ್ಮ ಸಾಬಣ್ಣ ಮ್ಯಾದಾರ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
467	ಚನ್ನಪ್ಪ ಬಸಪ್ಪ ಕೌಜಗೇಲಿ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
468	ಯಂಕಣ್ಣ ಕರೇಕಲ್ಲಪ್ಪ ದಾಸರ ಸಾ॥ ಬೆಟಗೇಲಿ ಹಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
469	ಆನಂದಪ್ಪ ಮೋಶಪ್ಪ ಗುಂಡಿ ಸಾ॥ ಬೆಟಗೇಲಿ ಖಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
470	ಕರೇಕಲ್ಲಪ್ಪ ಈಶ್ವರಪ್ಪ ಪದ್ಮಶಾಳಿ ಸಾ॥ ಬೆಟಗೇಲಿ ಖಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
471	ಚನ್ನಯ್ಯ ರುದ್ರಯ್ಯ ಕೊಪ್ಪದಮೆರ ಸಾ॥ ಬೆಟಗೇಲಿ ಖಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
472	ರುದ್ರಯ್ಯ ನಾಗಯ್ಯ ಕೋಳಿವಾಡ ಚಿಕ್ಕಮರ ಸಾ॥ ಬೆಟಗೇಲಿ ಖಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
473	ವೆಂಕೂಸಾ ನರಸಿಂಗಸಾ ಕಮಲಾಪೂರ ಸಾ॥ ಬೆಟಗೇಲಿ ಹಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
474	ಮುದಕಪ್ಪ ನರಸಪ್ಪ ಮ್ಯಾದಾರ ಸಾ॥ ಬೆಟಗೇಲಿ ಹಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
475	ಚನ್ನಪ್ಪ ಬಸಪ್ಪ ಕೌಜಗೇಲಿ ಸಾ॥ ಬೆಟಗೇಲಿ ಹಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
476	ಮೂವರಸಿಂಗ ಭುಮರಸಿಂಗ ರಜಪೂತ ಸಾ॥ ಬೆಟಗೇಲಿ ಹಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
477	ಅಮೃತಪ್ಪ ಜ್ಞಾನಪ್ಪ ರೋಣದ ಸಾ॥ ಬೆಟಗೇಲಿ ಖಾಳಿ ಬಾಂಡ್ ಪೇಪರ್	01	1935
478	ಆನಂದಪ್ಪ ಮೂಸೆಪ್ಪ ಗುಂಡಿ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಭಾಡೆ ಪತ್ರ	02	1934
479	ಯಂಕಪ್ಪ ಕರೆಕಲ್ಲಪ್ಪ ದಾಸರ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
480	ಹನಮಂತಪ್ಪ ಫಕೀರಪ್ಪ ವಾಲ್ಮೀಕಿ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಭಾಡೆ ಪತ್ರ	02	1934
481	ಕರೇಕಲ್ಲಪ್ಪ ಈಶ್ವರಪ್ಪ ದಾಸರ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಭಾಡೆ ಪತ್ರ	02	1934
482	ಸಯ್ಯದಸಾಬ ಇಮಾಮಸಾಬ ಮುಳಗುಂದ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಭಾಡೆ ಪತ್ರ	02	1934
483	ಹನುಮಂತಪ್ಪ ಪಂಪಣ್ಣ ಜಿದಲಿ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
484	ಕನಕಪ್ಪ ಮಹಾದೇವಪ್ಪ ತಳವಾರ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
485	ನಾಗಮ್ಮ ಬಸಪ್ಪ ಪಲ್ಲೇದ ಸಾ॥ ಬೆಟಗೇಲಿ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1934
486	Proceedings of the Govt of this highness the maharaja of Mysore	27	1914
487	ನರಗುಂದ ತಾಲೂಕ ಸೋಮಾಪೂರ ಗ್ರಾಮದ ಜಮೀನ ಮಾರಾಟ ಜಾಹೀರ ಅಲಾವ	12	
488	ರಾಜಪ್ಪ ಇಮಾಮನಾಬ ಕಮ್ಮಾರ ಸಾ॥ ಗದಗ ಇವರ ಬಾಡೆ ಪತ್ರ	02	1927
	ಸೋಮಾಪೂರ		
489	Suit by pl against arrears of rent Rs 1125/- (rough copy)	02	
490	At Bombay High court cross objections No 231 of 1939	02	1939
491	v/s Virabhadrayya .N. Shivappanmath for claim cshibit No 13	02	1937
492	" " ಇವರ ದಾವಾಕ್ಕೆ ಜವಾಬು	02	1937
493	Appeal No 231 of 1939 only cover page	11	1932-39
494	Stay order – civil application No 225 of 1939	04	1939
495	Judgement by the district court of dhawara	04	1939
496	Second appeal No 231 of 1939 for interim stay	04	1939
497	Stay order – civil application No 225 of 1939	04	1939
498	ಸಂಗಯ್ಯ ಸಂಗನಬಸಯ್ಯ ಹೆಸರೂರ ಸಾ॥ ಗದಗ ಇವರ ಬಾಡಿಗೆ ವಸೂಲಿ ಅಫಿಡವಿಟ್ಟು	05	1939
499	ಧಾರವಾಡ ಡಿ॥ ಜಜ್ಜರವಲಿಗೆ ಅಪೀಲ ಪತ್ರಗಲ ಮಂಡಣೆ	02	1937
500	ಕಾರಣ ಕೇಳಿ ನೋಟಿಸು - ಹೈಕೋರ್ಟ ಮುಂಬಯಿ	02	1939

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500	Part-1 : R.A. Jahagirdar Dist: Dharwad first Appeal No – 241/1929 original C.S No 71/26 (File) I Kannada to English Translation	167	1929
501	Part-2 : R.A. Jahagirdar Dist: Dharwad first Appeal No – 241/1929 original C.S No 71/26 (File) I Kannada to English Translation	454	1929
502	Register of Inams in the village of Chittawadagi in the Taluk of Hospet in District of Bellary 4 attached stamp paper	04	1930
503	Register of Inams in the village of Hossur Tq: Hospet Dist: Bellary five attached stamp papers	05	1930
504	Telegraph from siddayya to Tontada swami in the matter of appeal hearing	01	1930
505	ಎಡೆಯೂರು ಸಿದ್ಧಲಿಂಗೇಶ್ವರ ಮಠದ ಆಯವ್ಯಯ ಪುಸ್ತಕ ನಂ – 2	37	
506	ಎಡೆಯೂರು ಸಿದ್ಧಲಿಂಗೇಶ್ವರ ಮಠದ ಆಯವ್ಯಯ ಪುಸ್ತಕ ನಂ – 4	16	1917
507	ದಾನಪತ್ರ	01	1890
508	ಹೊಂಬಳದಲ್ಲಿ ಸಿಂಗಪ್ಪ ಮೈಲಾರಿ ಇವರ ಜಿನ್ನಹದ ಮೇರೆಗೆ ಪೂಜ್ಯರ ಅಡ್ಡಪಲ್ಲಕ್ಕಿ ಉತ್ಸವ ಮೇರವಣಿಗೆ ಜರುಗಿದ್ದರ ಬಗ್ಗೆ	01	1914
509	ವೀರಭದ್ಯಯ್ಯ ಮುಂಡರಗಿ ಸಾ॥ ಕುರ್ತಕೋಟಿ ಇವರು ಮರಕ್ಕೆ ಬರೆದ ದಾನಪತ್ರ	01	1906
510	ಪಾರಪ್ಪ ಅಂದಾನಪ್ಪ ಮೇಟಿ ಇವರ ದಾನಪತ್ರ ಸೇಜ ನಂಬರ 1134	02	1916
511	ಮಲಕೇಂದ್ರಗೌಡ ನಕ್ರಗೌಡ ಪಿಂನ ಅಚ್ಚನಗೌಡ ಪಾಟೀಲ ಇವರ ದಾನಪತ್ರ ನಂ-5	02	1910
512	ಶಿವಯ್ಯ ಅಗ್ಗಲಿ ಸಾ॥ ಲಕ್ಕುಂಡಿ ಇವರ ಭೂದಾನ ಪತ್ರ	02	1912
513	ಬಸಪ್ಪಿಪ್ಪ ಲಿಂಗಪ್ಪ ಕಜ್ಜಿ ಸಾ॥ ಬೆಟಗೇರಿ ಇವರು ಬರೆದ ದಾನಪತ್ರ	01	1912
514	ಶ್ರೀಮಠದ ಬಾಂಡೆ ಸಾಮಾನುಗಳ ಯಾದಿ	01	1912
515	ತಿರೋಟಿದ ಪೇಟಾ ನರಗುಂದರವರು ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ	01	
516	ಸಿ. ಅಂದಾನಯ್ಯ ಹಿರೇಮಠರವರು ಪೂಜ್ಯರಿಗೆ ಬರೆದ ಪತ್ರ	01	1937
517	ಪುಸ್ತಕ ರಶೀದಿ	01	1887
518	ಜಗದ್ಗುರು ತೋಂಟದಾರ್ಯ ಮಠದ ಜಮಾ ಖರ್ಚುಗಳ ಯಾದಿ	06	1925
519	ಮಹಾಲಕ್ಷ್ಮಿ ಪ್ರೇಸಿಂಗ್ ಕಂಪನಿ ಅಮಿಟೆಡ್ ಇವರ ಹಣಕಾಸು ವರದಿ		1900
520	ಶಾಲಾ ದಾಖಲೆ ಡಂಬಳ ಗದಗ	01	1950
521	ಬೆಲೂರ ತಾ॥ ಬಾದಾಮಿಯಲ್ಲಿ ರೈತರಿಗೆ ಹೋಲ ಲಾವಣಿ ಕೊಟ್ಟಿದ್ದು	01	1950-51
522	ಬೆಲೂರ ತಾ॥ ಬಾದಾಮಿಯಲ್ಲಿ ರೈತರಿಗೆ ಹೋಲ ಲಾವಣಿ ಹಾಗೂ ರೈತರ ಹೆಸರುಗಳು ಪಿನಂ 43/286	02	1950
523	ಮಧ್ರಾಸ್ ಮತ್ತು ದಕ್ಷಿಣ ಮಹಾರಾಷ್ಟ್ರ ರೆಲ್ವೆ ಚಿತ್ರಪಟ	01	
524	ಪೂಜ್ಯರ ಜನನ ಪ್ರಮಾಣ ಪತ್ರ	01	1830
525	ಗದುಗಿನ ಬೋರ್ಡಿಂಗ್ ಪ ಧರ್ಮ ದಾನ ಕೊಟ್ಟವರ ಅಸ್ಟ್	01	
526	ಉರ್ದು ಪತ್ರಗಳು	42	
527	ಮರಾಠಿ ಪತ್ರಗಳು	01	
528	ಲಾವಣಿ ಪತ್ರ	01	1950
529	ಲಾವಣಿ ಪತ್ರ	01	1950
530	ಹೆಸರುಗಳ ಪಟ್ಟಿ	01	
531	ಸಾವದಾನ ಪತ್ರಿಕೆ	01	1956
532	ಮುಂಡರಗಿ ಅಂಗಡಿ ಮಳಿಗೆಗಳ ಬಾಡಿಗೆ ವಸೂಲಿ ಯಾದಿ	01	
533	ಶ್ರೀಗಳ ಅಡ್ಡಪಲ್ಲಕ್ಕಿ ಉತ್ಸವದ ಪ್ರಕಟಣೆ ಪತ್ರ	01	1833
534	ಶ್ರೀಮಠದ ಜಾತ್ರಾ ಮಹೋತ್ಸವಕ್ಕೆ ವಸೂಲಾದ ಕಾಣಿಕೆ ಪಟ್ಟಿ ಯಾದಿ	01	1942
535	ಶ್ರೀಮಠದ ಇನ್ನೂ ಕೆಲವು ಜಮೀನುಗಳು ಪೂಜ್ಯರ ಹೆಸರಿಗೆ ಆಗಬೇಕಿರುವ ಬಗ್ಗೆ	02	
536	ಶ್ರೀ ಸಂಸ್ಥಾನದ ಏಜೆಂಟ್‌ರಾದ ಶ್ರೀ ಸಿದ್ಧಯ್ಯನವರು ಶ್ರೀ ಸಂಸ್ಥಾನದ ಏಜೆಂಟ್‌ರಾದ ಶ್ರೀ ಗಂಗಾಧರಯ್ಯ ಇವರಿಗೆ ಕೋರ್ಟನಲ್ಲಿ ನಡೆದ ವ್ಯಾಜ್ಯದ ಬಗ್ಗೆ	01	
537	ಶ್ರೀ ಬಸವಲಿಂಗಪ್ಪ ಅಂದಾನಪ್ಪ ಕುಲಕರ್ಣಿ ಸಾ॥ ಲಕ್ಕುಂಡಿ ಇವರು ತಮ್ಮ ಆಸ್ತಿಯನ್ನು ಶ್ರೀಮತಿ	01	1912

	ಸಿದ್ರಾಮವ್ವ ಕೋಂ ಹನುಮವ್ವ ರಾಣಿಗೇರ ಇವಳಿಗೆ ಮೃತ್ಯು ಪತ್ರದ ಪ್ರಕಾರ ಮಾಡಿಕೊಟ್ಟಿದ್ದು		
538	ಕುರಡಗಿಯ ಅಡವೆಯ್ಯ ಹಿರೇಮಠ ಇವರು ಪೂಜ್ಯರನ್ನು ಲಗ್ನಕ್ಕೆ ಆಮಂತ್ರಿಸಲು	01	
539	ಥಿ ಕರ್ನಾಟಕ ಪ್ರಿಂಟಿಗ್ & ಪಬ್ಲಿಷಿಂಗ್ ಹೌಸ್ ಗದಗ ಇದರ ಡೈರೆಕ್ಟರ್ ವರದಿ ಹಾಗೂ ಲೆಕ್ಕಗಳ ಪತ್ರಿಕೆ		1949
540	" - "		1951
541	ಜಮೀನು ಬಗ್ಗೆ ನಡೆದ ವ್ಯಾಜ್ಯ	10	1926
542	ನರಸಾಪೂರ ಗ್ರಾಮದ ಜಮೀನು ಖರೀದಿ ಪತ್ರ		1960
543	ಟ್ರಸ್ಟನಲ್ಲಾದ ನಿಯಮಗಳ ಬದಲಾವಣೆ	04	
544	ನರಕಾರಿ ಜಮೀನುಗಳ ಗ್ರಾಮ ಯಾದಿ	03	
545	ವಿರುಪಾಕ್ಷಪ್ಪ ಮಾನ್ವಿ ಪ್ರೆಸಿಂಗ್ & ಜಿನ್ನಿಂಗ್ ಕಂಪನಿಯ ಹಣಕಾಸು ವ್ಯವಹಾರ ಪ್ರಕಟನೆ	01	1905
546	ಗದಗ ಮಹಾಲಕ್ಷ್ಮಿ ಪ್ರೆಸಿಂಗ್ & ಜಿನ್ನಿಂಗ್ ಕಂಪನಿ ಗದಗದ ಮುಖ್ಯಾರ ಪತ್ರ ಡಾಂಬರೆಕ್ಟರ್ ಲಿಮೋರ್ಜ್		1920
547	ಶ್ರೀ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ ವಿಜಯತೆ ಸ್ತುತಿ ಪತ್ರಿಕೆ		-
548	ಮರಾಠಿ ಪತ್ರ ಎರಡು ಪತ್ರಗಳಿಗೆ		
549	ಆರ್ ಎಲ್. (ಪೋಸ್ಟ) ರಸೀದಿ		
550	120 ರೂಪಾಯಿಯ ಮೈಸೂರು ಬ್ಯಾಂಕಿನ ಚೆಕ್		1943
551	The Gadag pressing & jinnig company Ltd Notice	08	1906
552	ವಿರುಪಾಕ್ಷಪ್ಪ ದಂಡಪ್ಪ ಮಾನ್ವಿ ಪ್ರೆಸ್ಸಿಂಗ್ ಮತ್ತು ಜಿನಿಂಗ್ ಕಂಪನಿ ಗದಗ ನೋಟಿನು		1906
553	ಮಲ್ಲಕಾರ್ಜುನ್ನಾ ಮೇಟಿನರಿ ಏಜೆಂಟ್ ಹುಬ್ಬಳ್ಳಿ ಇವರಿಂದ ಟ್ರಾಕ್ಟರ್ ಲಿಪೇರಿಯ ಬಗ್ಗೆ ಪೂಜ್ಯರಿಗೆ ಪತ್ರ ಬಂದಿದ್ದು		1954
554	ರುದ್ರಪ್ಪ ರಾಜಣ್ಣ ಬಡಿಗೇರ ಇವರ ಭೂ ಖಾತೆಗೆ ಪತ್ರ		-
555	ಆಶೀರ್ವಾದ ಪತ್ರ ಕೋರಿ ಬರೆದಿದ್ದು		1956
556	ಷಡಕ್ಷರಿ ದೇವರು ಬರಕೊಂಡ ಮುಖ್ತೆಯಾರ ಪತ್ರ ಸೈಲ್ 2		1918
557	ಪ್ರಪಂಚದ ಹುಟ್ಟು ಪತ್ರಿಕೆ ಮ್ಯಾನೇಜರಿಂದ (ಹರಪನಹಳ್ಳಿ) ಪೂಜ್ಯರಿಗೆ ಬಂದ ಪತ್ರ		
558	ಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ಸ್ತುತಿ		
559	ಮಠಕ್ಕೆ ಅರಬ್ಬೀ ಕುದುರೆ ಕೊಟ್ಟ ಬಗ್ಗೆ ಮರದ ಏಜೆಂಟರಾದ ಎಲ್.ಎಫ್. ಜಾತಾನಿಯವರ ಪತ್ರ		1912
560	ಬಸವರಾಜ ಶಾಸ್ತ್ರಿಗಳು ಆಲೂರು ಹಾನಗಲ್ಲಿನಿಂದ ಪೂಜ್ಯರಿಗೆ ಶಾಲಾ ಪ್ರಾರಂಭಿಸಲು ಕೋರಿ ಬರೆದ ಪತ್ರ		1911
561	ರಾಣಿ ನರಕಾರಕ್ಕೆ ಅಂಗದಾಳದಿಂದ ಬರೆದ ಪತ್ರ		1868
562	ಪೂಜ್ಯರು ಕುಮಾರಸ್ವಾಮಿಯವರ ಸಮಾಧಿ ವೇಳೆಗೆ ಸರಿಯಾಗಿ ಬಂದದ್ದಕ್ಕೆ ದಾಖಲೆಯಾಗಿ ಪೋಸ್ಟ ರಸೀದಿ		1960
563	ತೋಂಟದಾರ್ಯ ಸ್ವಾಮಿಗಳ ನಿಧನಕ್ಕೆ ಸಂತಾಪ ಸೂಚಿಸಿ ಎಸ್.ಜಿ. ಹಳ್ಳಿ ಸೆಕ್ರೇಟರಿ, ಲೋಟನ್ ಸರ್ಕಲ್ ಗದಗ ಬೆಳಗೇಲಿಯವರ ಪತ್ರ		1960
564	ತರುಣ ಸಂಘ ಶಹಪೂರ ಪೇಟೆ ಗದಗ ಇವರ ಶ್ರದ್ಧಾಂಜಲಿ		1960
565	ಶ್ರೀ ಮುರುಘಾಮಠದಿಂದ ಪೂಜ್ಯರ ನಿಧನಕ್ಕೆ ಸಂತಾಪ ಸೂಚಿಸಿ ಬರೆದ ಪತ್ರ		1960
566	ಶ್ರೀಷ ಸರಕಾರದಿಂದ ಪೂಜ್ಯರ ನಿಧನಕ್ಕೆ ಸಂತಾಪ ಸೂಚಿಸಿ ಬರೆದ ಪತ್ರ		1910
567	ಚಿತ್ರದುರ್ಗದಿಂದ ಶ್ರದ್ಧಾಂಜಲಿ ಪತ್ರ ಬಂದಿದ್ದು		1960
568	ಕೊಂಡಕುಂದಿ ಗಂಗಾಧರ ಸ್ವಾಮಿಗಳು ಬಣ್ಣಾರಿಯಿಂದ ಆಶೀರ್ವಾದ ಕೋರಿ ಬರೆದ ಪತ್ರ		1953
569	ತಿರಹಣ್ಣ ಫಕೀರಸ್ವಾಮಿ ಮರದ ಶ್ರೀ ಫಕೀರ ಹೊಸೂರ ಮಲಿದೇವರು ಮಾಡುವ ವಿಜ್ಞಾಪನಾ ಪತ್ರ		1954
570	ನವಲಗುಂದ ಗವಿಮಠದ ಬಸವಲಿಂಗಾಶ್ರಯರು ಮಾಡುವ ವಿಜ್ಞಾಪನಾ ಪತ್ರ		1944
571	ತಿರೋಳದಿಂದ ವಿರುಪಾಕ್ಷ ಮಲಿದೇವರು ಬರೆದ ಪತ್ರ		
572	ಹುಲಗಿ ಮಠದಿಂದ ಬಂದ ಪತ್ರ		
573	ಪ್ರವಚನ ಕುರಿತು ಬಂದ ಪತ್ರ		
574	ಗುರುಬಸವ ಮಲಿದೇವರು ಪೂಜ್ಯರಿಗೆ ಬರೆದ ಪತ್ರ		
575	ಪೂಜ್ಯರಿಗೆ ಡಂಬಳ ಮಠದಿಂದ ಬಂದ ಪತ್ರ		
576	ಪೂಜ್ಯರಿಗೆ ಗಂಗಾಧರ ಸ್ವಾಮಿಗಳಿಂದ ಬಂದ ಪತ್ರ		1952
577	ಬನ್ನಿಕೋಪ್ಪ ಮರದ ಗುರುಬಸವಮೂರ್ತಿಗೆ ನೀವರು ಪೂಜ್ಯರಿಗೆ ಬರೆದ ಪತ್ರ		
578	The Right Honarable governer In Counsil Bombay ಇವರು		

	ಪೂಜ್ಯರಿಗೆ ಬರೆದ ಪತ್ರ		
579	ಅರಟಾಳ ರುದ್ರಗೌಡರು ಪೂಜ್ಯರಿಗೆ ಬರೆದ ಪತ್ರ		
580	ಮರದ ಹಳೆಯ ಕಾಗದ ಪತ್ರಗಳ ಕುರಿತು ಕರ್ನಾಟಕ ಸರಕಾರದಿಂದ ಬಂದ ಪತ್ರ		
581	ಪೂಜ್ಯರ ಪ್ರವಾಸದ ಸಮಯದಲ್ಲಿ ಅವರೊಟ್ಟಿಗಿರುವ ಸರಕು, ಸಾಮಾನುಗಳು, ಆಳು, ವಾಹನದ ಯಾದಿ, ಇಂಗ್ಲೀಷನಲ್ಲಿ		1914
582	ನಾಗನಗೌಡ ಶ್ಯಾನಭೋಗರಿಗೆ ಬರೆದ ಪತ್ರ		
583	ನೆಗಳೂರು ಶ್ರೀ ಜ.ತೋಂ. ಪ್ರಾಯವೇಟ್ ಇಂಗ್ಲೀಷ ಸ್ಕೂಲಿನ ಪಂಡಿತನ ಬಗ್ಗೆ ಸೊಸಾಯಟಿಯಲ್ಲಿ ರೆಂವು ಇಟ್ಟ ಜನರ ಬಾಬತ್ತು ಪ್ರತಿ	04	1923
584	ಬೆನಹಾಳದಿಂದ ಅಂಗಪ್ಪನವರ ಪತ್ರ	01	1933
585	Fee received receipt for copy granted	01	1883
586	ಗದಗ ಬೆಟಗೇರಿ ಮುನ್ಸಿಪಾಲ್ಟಿಗೆ ಮರದ ವತಿಯಿಂದ ಕನ್ನಡ ಶಾಲೆಯ ಬಗ್ಗೆ ಬರೆದ ಪತ್ರ	01	1914
587	ಗದಗ ಬೆಟಗೇರಿ ಮುನ್ಸಿಪಾಲ್ಟಿಯಿಂದ ಮರಕ್ಕೆ ಉತ್ತರ ಬರೆಯಲು ಸೂಚಿಸಿ ಬರೆದ ಪತ್ರ	01	1933
588	ಬಸವ ಜಯಂತಿಯ ಕಾರ್ಯಕ್ರಮ ಮುದ್ರಣ ಪ್ರತಿ	01	1936
589	General Merchants Narayan Devarakere ಇವರಿಂದ ಬಂದ ಬಿಲ್ಲು	01	
590	ಅಣ್ಣಿಗೇರಿ ಮರದ ಸಿದ್ಧಲಿಂಗ ಚರಮೂರ್ತಿಗಳು ಡಂಬಳ ಮರದ ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ	01	
591	೪೦ ರೂಪಾಯಿಗಳನ್ನು ಐ.ಎಮ್. ಪಾಣೀಲರು ಟಿ ಎಮ್ ಓ. ಮುಖಾಂತರ ಪಡೆದ ರಶೀದಿ		1939
592	ಅಖಿಲ ಭಾರತ ಶಿವಾನುಭವ ಸಂಸ್ಥೆ, ಧಾರವಾಡ ಇವರ ಶಿವಾನುಭವದ ಬಗ್ಗೆ ಪ್ರಕಟಣೆ		1942
593	ರಾಜಯ್ಯ ಜಂಗ ಚನ್ನವೀರಯ್ಯನವರು ರಾಣಿ ಸರಕಾರಕ್ಕೆ ಬರೆದ ಪತ್ರ	01	
594	ಮುಂಡರಗಿ ಗ್ರಾಮದ ಹೊಲಗಳ ಬಗ್ಗೆ ಕೋರ್ಟನಲ್ಲಿ ನಡೆದ ವಿಚಾರಣಾ ಪ್ರತಿ ಸ್ಟಾಂಪ್ ಪೇಪರ್	01	
595	" " "		
596	" " "		
597	ಗದುಗಿನ ತೋಂಟದ ಸ್ವಾಮಿಮರ ಹಾಗೂ ಅಂದಾನಿ ಸ್ವಾಮಿಗಳ ಕೋರ್ಟ ಅಪೀಲು ಪತ್ರ	01	1875
598	P. Haridas Naidu BA.BL (High Court Vakil) ಇವರು ಶ್ರೀಮರಕ್ಕೆ ಬರೆ ಪತ್ರ		1922
599	ಉತಾರ ಉತ್ಪಂಗಿನ ಪರಿಶೀಲನೆ	02	1874
600	ಹಾಜರಾಗಿ ಸಾಕ್ಷೆಯನ್ನು ಕೊಡಲಿಕ್ಕೆ ಸಮನ್ಸಿನ ನಕಲು		1881
601	ದಿ.ರಾಯಬ ಜನರೇಬಲ್ ಗವರನರ್ ಇನ್ ಕೌನ್ಸಿಲ್ ಬಾಂಬೆ ಇವರಿಗೆ ಸಿರಸಂಗಿ ಅಂಗರಾಜರು, ಅರಟಾಳ ರುದ್ರಗೌಡರು ಮುಂತಾದವರು ಮನವಿ ಸಲ್ಲಿಸಿ ತೋಂಟದಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳಿಗೆ ಮೈಸೂರು ಮಹಾರಾಜರಿಗೆ ನೀಡಿದಂತೆ ಎಲ್ಲಾ ಸ್ಥಾನಮಾನ ನೀಡಲು ಕೋರಿದ್ದಾರೆ.	04	1890
602	ಈ ಮನವಿಗೆ ಸಹಿಮಾಡಿದ ಆ ಕಾಲದ ಗಣ್ಯ ವ್ಯಕ್ತಿಗಳ ಸಹಿಗಳ ಪರವಣಿ	52	1890
603	The court of the Head Asst Mazistrate Hospete ಇವರಿಗೆ ಕೊಟ್ಟೂರಯ್ಯ ಹಾಗೂ ತಂಬ್ರಳ್ಳಿ ಅಂಗಾಯತ ಸಮಾಜದ ಇತರರು ಮನವಿ ಸಲ್ಲಿಸಿದ್ದು	04	1904
604	ನೋಣವಿನಕೆರೆ ಶ್ರೀಗಳು ಶ್ರೀ ತೋಂಟದಾರ್ಯ ಜಗದ್ಗುರುಗಳಿಗೆ ಬರೆದ ಪತ್ರ	01	1931
605	ಅದೇ	02	1931
606	Secretary Muzarai Dept. Mysore ಅವರ ಆದೇಶ	04	1915
607	ಅದೇ (ಕನ್ನಡದಲ್ಲಿ)	02	1914
608	ಅಣ್ಣಿಗೇರಿ ಮುಲಗೆಪಿಯವರ ಪತ್ರ	01	1793
609	ನೋಣವಿನಕೆರೆ ಅಂಡಿನ ಸ್ವಾಮಿಗಳ ಪತ್ರ	01	1931
610	ಮುಂಬಯಿ ಅಂಗಾಯತ ವೀರಶೈವ ಪಂಡ ಪ್ರಕಟನೆ	19	1905
611	ನೋಣವಿನಕೆರೆ ಮರದ ಪತ್ರ	02	1919
612	ರಾವಬಹುದ್ದೂರ ಎಸ್.ಜಿ. ಕಂಬಳಿಯವರ ಭಾಷಣ	24	1925
613	ಧಾರವಾಡ ಪ್ರಾಂತಿಕ ವೀರಶೈವ ಶಿವಾನುಭವ ಸಮ್ಮೇಳನ ಗದಗ ಕೋಟಿ ತೋಟಪ್ಪನವರ ಭಾಷಣ	04	1925
614	ಇಟಗಿ ದೇಸಾಯಿ ಬೋಳಪ್ಪನವರ ಪತ್ರ	02	1800
615	ತಂಬ್ರಳ್ಳಿ ಪೈಪದವರು ಬರೆದ ಪತ್ರ		1828 ಶಕ
616	ರಾವಬಹದ್ದೂರ ಅರಟಾಳ ರುದ್ರಗೌಡರಿಗೆ ಬರೆದ ಪತ್ರ	01	1919
617	ಕೂಗಳಿಯಿಂದ ದೇಸಾಯಿಯವರು ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ	02	18 ನೇ.ಶ

ಅನಂ	ವಿಷಯ	ಪುಟ	ಇಸ್ವಿ
601	ದಿ.ರಾಯಿಟ ಆನರೇಬಲ್ ಗವರನರ್ ಇನ್ ಕೌನ್ಸಿಲ್ ಬಾಂಬೆ ಇವರಿಗೆ ಸಿರನಂಗಿ ಅಂಗರಾಜರು, ಅರಟಾಳ ರುದ್ರಗೌಡರು ಮುಂತಾದವರು ಮನವಿ ಸಲ್ಲಿಸಿ ತೋಂಟದಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳಿಗೆ ಮೈಸೂರು ಮಹಾರಾಜರಿಗೆ ಸೀಡಿದಂತೆ ಎಲ್ಲಾ ಸ್ಥಾನಮಾನ ನೀಡಲು ಕೋರಿದ್ದಾರೆ.	04	1890
602	ಈ ಮನವಿಗೆ ಸಹಿಮಾಡಿದ ಆ ಕಾಲದ ಗಣ್ಯ ವ್ಯಕ್ತಿಗಳ ಸಹಿಗಳ ಪುರವಣಿ	52	1890
603	The court of the Head Asst Mazistrate Hospete ಇವರಿಗೆ ಕೊಟ್ಟುರಯ್ಯ ಹಾಗೂ ತಂಬ್ರಳ್ಳಿ ಅಂಗಾಯತ ಸಮಾಜದ ಇತರರು ಮನವಿ ಸಲ್ಲಿಸಿದ್ದು	04	1904
604	ನೊಣವಿನಕೆರಿ ಶ್ರೀಗಳು ಶ್ರೀ ತೋಂಟದಾರ್ಯ ಜಗದ್ಗುರುಗಳಿಗೆ ಬರೆದ ಪತ್ರ	01	1931
605	ಅದೇ	02	1931
606	Secretary Muzarai Dept. Mysore ಅವರ ಆದೇಶ	04	1915
607	ಅದೇ (ಕನ್ನಡದಲ್ಲಿ)	02	1914
608	ಅಣ್ಣಿಗೇರಿ ಮುರಿಗೆಪ್ಪಿಯವರ ಪತ್ರ	01	1793
609	ನೊಣವಿನಕೆರಿ ಅಂದಿನ ಸ್ವಾಮಿಗಳ ಪತ್ರ	01	1931
610	ಮುಂಬಯಿ ಅಂಗಾಯತ ವೀರಶೈವ ಫಂಡ ಪ್ರಕಟನೆ	19	1905
611	ನೊಣವಿನಕೆರಿ ಮಠದ ಪತ್ರ	02	1919
612	ರಾವಬಹುದ್ದೂರ ಎಸ್.ಜಿ. ಕಂಬಳಿಯವರ ಭಾಷಣ	24	1925
613	ಧಾರವಾಡ ಪ್ರಾಂತಿಕ ವೀರಶೈವ ಶಿವಾನುಭವ ಸಮ್ಮೇಳನ ಗದಗ ಕೋಟಿ ತೋಟಪ್ಪನವರ ಭಾಷಣ	04	1925
614	ಇಟಗಿ ದೇಸಾಯಿ ಬೋಳಪ್ಪನವರ ಪತ್ರ	02	1800
615	ತಂಬ್ರಳ್ಳಿ ಧೈವದವರು ಬರೆದ ಪತ್ರ		1826 ಶಕೆ
616	ರಾವಬಹದ್ದೂರ ಅರಟಾಳ ರುದ್ರಗೌಡರಿಗೆ ಬರೆದ ಪತ್ರ	01	1919
617	ಕೂಗಳಿಯಿಂದ ದೇಸಾಯಿಯವರು ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ	02	18 ನೇ.ಶ
618	ಕೆಳದಿಮಲ್ಲಮ್ಮಾಜಿಯವರ ಪತ್ರ	01	1864
619	ಕಲಿಬಸವ ಸ್ವಾಮಿಗಳಿಗೆ ಗಳಗಿ ಅಂದಾನಪ್ಪನವರು ಬರೆದ ಪತ್ರ	02	19 ನೇ.ಶ
620	ನಿರೂಪ	01	17 ನೇ.ಶ
621	ಸುಂಕಕೊಡುವ ಬಗ್ಗೆ	01	17 ನೇ.ಶ
622	ಬಸವಣ್ಣವರ ಸಂಕ್ಷಿಪ್ತ ಚರಿತ್ರೆ	02	19 ನೇ.ಶ
623	Proceedings of the Govt. of Maharaja of Mysore	02	1915
624	ದಿ ರಾಯಿಟ ಆನರೇಬಲ್ ಗವರ್ನರ್ ಇನ್ ಕೌನ್ಸಿಲ್ ಬಾಂಬೆ ಇವರಿಗೆ ಸಲ್ಲಿಸಿದ ಮನವಿ		
625	ತೋಂಟದಾರ್ಯ ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿದ್ದ ಬಂಗಾರದ ವಿವರ	18	1917
626	ಕಾಶಿ ಮಹಾಂತೇಶ್ವರರ ಆಮಂತ್ರಣ	01	1935
627	ಮುಂಡರಗಿ ಅನ್ನದಾನ ಸ್ವಾಮಿಗಳ ಪರಿಚಯ ಪತ್ರ	08	1927
628	ಕುಣಿಗಲ್ ತಹಶೀಲ್ದಾರರು ತೋಂಟದಾರ್ಯ ಸ್ವಾಮಿಗಳಿಗೆ ಬರೆದ ಪತ್ರ	02	1900
629	ಸರ್ ಎಸ್.ಜಿ. ಕಂಬಳಿಯವರ ಪತ್ರ	01	1911
630	ರಾವಬಹದ್ದೂರ ಅರಟಾಳ ರುದ್ರಗೌಡರು ತೋಂಟದಾರ್ಯ ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ	04	1909
631	ರಾವಬಹದ್ದೂರ ಅರಟಾಳ ರುದ್ರಗೌಡರು ತೋಂಟದಾರ್ಯ ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ	02	1909

618	ಕೆಳದಿಮಲ್ಲಮ್ಮಾಜಿಯವರ ಪತ್ರ	01	1664
619	ಕಲಿಬಸವ ಸ್ವಾಮಿಗಳಿಗೆ ಗಳಲಿ ಅಂದಾನಪ್ಪನವರು ಬರೆದ ಪತ್ರ	02	19 ನೇ.ಶ
620	ನಿರೂಪ	01	17 ನೇ.ಶ
621	ಸುಂಕಕೊಡುವ ಬಗ್ಗೆ	೧1	17 ನೇ.ಶ
622	ಬಸವಣ್ಣನವರ ಸಂಕ್ಷಿಪ್ತ ಚರಿತ್ರೆ	02	೧9 ನೇ.ಶ
623	Proceedings of the Govt. of Maharaja of Mysore	02	1915
624	ಐ ರಾಯಿಟ ಆನರೇಬಲ್ ಗವರ್ನರ್ ಇನ್ ಕೌನ್ಸಿಲ್ ಬಾಂಬೆ ಇವರಿಗೆ ಸಲ್ಲಿಸಿದ ಮನವಿ		
625	ತೋಂಟದಾರ್ಯ ಸ್ವಾಮಿಗಳ ಮರದಲ್ಲಿದ್ದ ಬಂಗಾರದ ವಿವರ	18	1917
626	ಕೌಡಿ ಮಹಾಂತೇಶ್ವರರ ಆಮಂತ್ರಣ	01	1935
627	ಮುಂಡರಗಿ ಅನ್ನದಾನ ಸ್ವಾಮಿಗಳ ಬೆರಳಚ್ಚು ಪತ್ರ	08	1927
628	ಕುಣಿಗಲ್ ತಹತೀಲ್ದಾರರು ತೋಂಟದಾರ್ಯ ಸ್ವಾಮಿಗಳಿಗೆ ಬರೆದ ಪತ್ರ	02	1900
629	ಸರ್ ಎಸ್.ಐ. ಕಂಬಳಿಯವರ ಪತ್ರ	01	1911
630	ರಾವಬಹದ್ದೂರ ಅರಟಾಳ ರುದ್ರಗೌಡರು ತೋಂಟದಾರ್ಯ ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ	04	1909
631	ರಾವಬಹದ್ದೂರ ಅರಟಾಳ ರುದ್ರಗೌಡರು ತೋಂಟದಾರ್ಯ ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ	02	1909
632	ಕುಣಿಗಲ್ ತಾಲೂಕು ಯಡೆಯೂರಿನ ಪತ್ರ ಸಂಸ್ಥಾನದ ರಥೋತ್ಸವ ಕುರಿತಾಗಿ ಬರೆದ ಪತ್ರ		1915
633	ದಿವಾನ್ ವಿಶ್ವೇಶ್ವರಯ್ಯ ಮೈಸೂರು ಇವರಿಗೆ ಶ್ರೀಮಠದವರು ಕುಣಿಗಲ್ ತಾಲೂಕಿನ ಎಡೆಯೂರಿಗೆ ಹೋಗುವಾಗ 500 ಜನ, 100 ಚಕ್ಕಡಿ, 100 ಹತೆಯಾರ ನಮಗೆ ಒದಗಿಸಬೇಕೆಂದು ಬರೆದ ಪತ್ರ		1912
634	ನೊಣವಿನಕೆರೆ ಕಾಡಸಿದ್ಧೇಶ್ವರ ಪರಮೂರ್ತಿಗಳು ಡಂಬಳದ ಜಗದ್ಗುರುಗಳಿಗೆ ಬರೆದ ಪತ್ರ	04	18 ನೇ.ಶ
635	ಹಿರೇಮಠ ದೊಡ್ಡ ರುದ್ರಯ್ಯನವರು ಸಿದ್ಧಲಿಂಗ ದೆಶಿಕೇಂದ್ರರಿಗೆ ಬರೆದ ಕ್ಷೇಮ ಸಮಾಚಾರದ ಪತ್ರ	02	1840
636	ನೊಣವಿನಕೆರೆ ಸಿದ್ಧೇಶ್ವರ ದೇವರು ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ		18 ನೇ.ಶ
637	ಹಿರೇ ಸಾದಿಯ ಪತ್ರಗಳು ದೊಡ್ಡರುದ್ರಯ್ಯನವರ ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರಗಳು		18 ನೇ.ಶ

637	ಚಿತ್ರದುರ್ಗ ಸ್ವಾಮಿ ಅಡಫಾಲ್ಕಿ ಮೆರವಣಿಗೆಗೆ ಯಾವ ತೊಂದರೆ ಮಾಡಬಾರದೆಂದು ಬರೆದ ಕಲೆಕ್ಟರ ಪತ್ರ	01	1905
638	ಶ್ರೀಗಳವರ ಕ್ಲಾರ್ಕ ಕೆ.ಎಚ್. ಕುಲಕರ್ಣಿಯವರು 1949 ಕ್ಕೆ ಉಂಬುಲ್ ಪತ್ರ ತರಬೇಕೆಂದು ವಿನಂತಿಸಿದ್ದಾರೆ.	02	1949
639	ತುಂಡತುಂಬಿ ರಂಗಾಧರ ಸ್ವಾಮಿಗಳು ಆಶೀರ್ವಾದ ಪಡೆಯಲು ಬರುತ್ತೇವೆಂದು ಶಿವಕುಮಾರ ಶ್ರೀಗಳವರಿಗೆ ಬರೆದ ಓಲೆ	02	1960
640	ಶಿವಕುಮಾರಶಾಸ್ತ್ರಿ ಇಟಗಿಯವರು ತೋಂಟದ ಸ್ವಾಮಿಗಳವರಿಗೆ 150 ಹಣವನ್ನು ಕಳಿಸಿ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಅನುಕೂಲ ಕಲ್ಪಿಸಬೇಕೆಂದು ಆಗ್ರಹಪೂರ್ವಕ ಬರೆದ ಪತ್ರ	01	1932
641	ಶಿವಕುಮಾರರ ತೋಂಟದ ಮಹಾಸ್ವಾಮಿಗಳಿಗೆ ಇದ್ದ ಆಸ್ತಿಯನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಸಮಾಧಾನದಿಂದ ಇರಬೇಕು ಎಂದು ಬರೆಯುತ್ತಾ 150 ಹಣ ಕಳಿಸಲು ವಿನಂತಿಸಿದ ಪತ್ರ	01	1936
642	ಶಿವಕುಮಾರರು ಸಿದ್ಧಯ್ಯನವರಿಗೆ 200 ರೂ ಕಳಿಸಲು ಪತ್ರ ಬರೆದಿದ್ದೆ ಆದರೆ 50 ರೂ ಕಳಿಸಿದ್ದಿರಿ ಹೇಗಾದರೂ ವಿಶ್ವಪ್ರಯತ್ನ ಮಾಡಿ ಬಾಕಿ 150 ಈ ಕಳಿಸಲು ವಿನಂತಿಸಿದ ಪತ್ರ 21 ದಿನದಿಂದ ವಿಷಮ ಜ್ವರ ಇರುವ ವಿಷಯ	01	1936
643	ಇಟಗಿ ಶಿವಕುಮಾರರು ಗುರು ಮಲ್ಲಿಕಾರ್ಜುನ ಶಾಸ್ತ್ರಿಗಳಿಗೆ 100 ರೂ ಕಳಿಸಿಕೊಡಬೇಕು. ನೀವು ಕಳಿಯುವದು ಬೇಡ ಮರಳಿ ಬಾ ಎಂದರೆ ಬಂದು ಬಿಡುತ್ತೇನೆ. ಅಂತಾ ಬರೆದುಕೊಂಡ ಪತ್ರ	02	1931
644	ಸೋಂಡೂರ ಶೇಷಗಿರಿ ಅಚಾರ ವಕೀಲರು 1949 ಕ್ಕೆ ವಿಚಾರಣೆ ಇದೆ ಹೋಟೆಲ್‌ನಲ್ಲಿ ಎರಡು ಟೇಬಲ್ ಬೆಡ್‌ರೂಮಗಳನ್ನು ಕಾಯ್ದಿರಿಸಲು ತೋಂಟದ ಶ್ರೀಗಳಿಗೆ ಬರೆದ ಪತ್ರ	01	1949
645	ಶ್ರೀ ಗುರುಲಿಂಗಸ್ವಾಮಿಯವರು ತೋಂಟದಾರ್ಯ ಸ್ವಾಮಿಗಳಿಗೆ ಕೋರ್ಟಿನ ಮುದ್ದತ್ತು ಮುಂದೆ ಹೋಗಿದೆ ಜನವರಿ ತಿಂಗಳಿಗೆ ಜರಬಹುದೆಂದು ಬರೆದ ಪತ್ರ	01	1949
646	ಒಟ್ಟು ಮೊಕ್ತೆಯಾರ ಶಿದ್ಧಯ್ಯ ಬ. ಹಿರೇಮಠ & ಶಂಕರ ಬಾಳಕೃಷ್ಣ ಮರಾಠೆ 3 ಬಾಡೆ ಕರಾರ ಪತ್ರ ಸ.ನಂ. 3747/48 ಎ	02	1935
647	ಶಂಕರ ಬಾಲಕೃಷ್ಣ ಅರ್ಜಿ ಮಾಡಿದ್ದಕ್ಕೆ ಜವಾಬ ಕೊಡಲು ಪತ್ರ	01	1900
648	ವೆಸ್ಟ ಪೇಟಿಂಟ 1900 ಪತ್ರ ಕೊಟ್ಟಿದ್ದು ಮುಟ್ಟಿದ ಬಗ್ಗೆ		
649	ಕಾಣಿಕಾ ಯಾದಿ		
650	ಪ್ರತಿವಾದಿ ತರ್ಫೆ ಗದಗ, ಬೆಟಗೇರಿ ಲಕ್ಕುಂಡಿ ಡಂಬಳ ಹಲ್ಯಾಪೂರ ಹೊಂಬಳ ಹಂಪಸಾಗರ ನರೆಗಲ್ ಜಕ್ಕಲಿ ಹೋಳಿಅಲೂರ ಗ್ರಾಮಗಳ ಸಾಕ್ಷಿದಾರರ ಯಾದಿ ಮತ್ತು ಶಮನವಾಗತಕ್ಕ ಸಾಕ್ಷಿ ಯಾದಿ.	07 01	

651	ತೋಂಟದಾರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳ ಸಂಸ್ಥಾನದಲ್ಲಿ ದೊರೆಯತಕ್ಕ ಜರುಗಳ ಯಾದಿ	03	
652	ಹುಯಿಲಗೋಳದ ಹನುಮಂತಗೌಡ ಸಣ್ಣಗೌಡರ ಇವರು ಗದುಗಿನ ವೀರಭದ್ರಪ್ಪ ಬಿ ಕೋಟಿ ಇವರಿಗೆ ತೋಂಟದಾರ್ಯ ಶ್ರೀಗಳಿಗೆ ಜಮೀನು ಲಾವಣಿ ಬಾಬತ್ತು ೩೮ ಕೋಡಬೆಕೆಂದು ಬರೆದ ಪತ್ರ	01	1949
653	ಶ್ರೀಗಳ ಸನ್ನಿಧಿಯಿಂದ ೧೬ ಜೀಲ ಶೇಂಗಾ ಕಳಿಸಿದ್ದು ಇವನ್ನು ಮಾಲಿ ಹಣವನ್ನು ಕಳಿಸಿಕೊಡಬೇಕು ಬಾಕಿ ಮುಲಿದುಕೊಳ್ಳಬಾರದು ಅಂತಾ ಮ್ಯಾನೇಜರಗೆ ಬರೆದ ಪತ್ರ	01	1948
654	ಬೆಳದಡಿಯ ಚನ್ನಬಸಪ್ಪ ಗೋಸೆ ಇವರು ಶ್ರೀಗಳ ಸನ್ನಿಧಿಗೆ ಅಣ್ಣಿಗೇರಿ ಲಿಸ ನಂ 330, 331, 332-ಅ, 332-ಬ, ಇವುಗಳ 60 ರೂಗಳನ್ನು ಎಜೆಂಟ ಬಸನಗೌಡಲಗೆ ಕೊಟ್ಟ ಪತ್ರ	02	1943
655	ಶ್ರೀಗಳ ಒಟ್ಟು ಮೊಕ್ತೆಯಾರ ಶ್ರೀ ಚಂದ್ರಶೇಖರ ದೇವರು ಶಿವನಗೌಡ ಕೆ ಪಾಟೀಲ, ಸಣ್ಣ ಪಕೀರಪ್ಪ ಮೇಟಿ ವಗೈರೆರು ಸಾಃ ಅಮರಗೋಳ ಇವರಿಗೆ ಜಮೀನು ೪೦ ವರ್ಷ ಕಿರ್ದಿಗೆ ಮಾಡಿದ ಅವದಿ ಮುಗಿದಿದ್ದು ಹೊಲದಲ್ಲಿ ಬದುಕು ಮಾಡತಕ್ಕದ್ದಲ್ಲ ಎಂದು ಬರೆದ ಪತ್ರ	01	1948
656	ಶ್ರೀಗಳ ಸನ್ನಿಧಿಯಿಂದ ಶೆಕರಪ್ಪ ಇಲಕಲ್ ಇವರಿಗೆ ಸನ್ನಿಧಿಯಿಂದ ಕಾಶಪ್ಪನನ್ನು ಕಳಿಸಲಾಗಿದ್ದು ಅಮೀನಗಡದ ಜಮೀನು ಲಾವಣಿ ರೂ ನಮಗೆ ಬಂದಿಲ್ಲ ತಾವು ಮುದ್ದಾಂ ಅಮೀನಗಡಕ್ಕೆ ಬಂದು ವಸೂಲಿ ಮಾಡಿಕೊಡಬೇಕೆಂದು ಬರೆದ ಪತ್ರ.	01	1949
657	ಸ್ಟೇ ಡಿ..ಸಿ. 2 ತುಂಗಭದ್ರಾ ಇವರ ಸಹಿವುಳ್ಳ ಮಾಲ್ತೀ ಕಾಲಂನಲ್ಲಿ ಶ್ರೀಗಳ ಹೆಸರಿರುವ ಬಾಪೆನಹಳ್ಳಿ ಜಮೀನು ಭೂಮಾಲ್ಕ ಬಿವರ	02	1948

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Judgment in Special Appeal No.277 of 1875.

Andana Swami Guru Andana Swami
(Original Defendant) Appellant.

Versus

Totada Swami Guru Totada Swami
(Original Plaintiff) Respondent.

Special Appeal from the decision of the Judge of Dharwar in Appeal No.300 of 1867.

This being a Special appeal, this Court cannot reverse the findings of the District Judge on the issues of fact directed by the late Chief Justice and Mr. Justice Gibbs, when this cause was remanded on the 6th July 1869 by the High Court for retrial, unless there be an error in law or in the investigation of the case, which has produced error or defect in the decision of it upon the merits as for instance a total absence of evidence in support of the findings of fact.

It has been argued for the first Defendant (Appellant) that there is not any evidence to support the finding that the tenure upon which the Andana Math is held by the first Defendant was such that the Plaintiff was entitled to resume possession of it at his pleasure; and it has been further argued that the District Judge has overlooked the fact that in the Sanads (Exhibits No.114 and No.115) the Defendant is named as Inamdar, and, therefore, that there has been an error in the investigation of the case.

We find it quite impossible to say that there is no evidence to support the finding on the first issue on fact as regards the tenure by which the Defendant held the Math and as to the right of the Plaintiff to resume it.

Exhibit 46 (dated in the Shakh year 1638 and Christian year 1716), though it relates to lands in another village shows that the Totada Swami was then described as master of the

Andana Math, apparently long before there were any Andana Swamis. Thirteen witnesses (Nos. 153,154,162,167,177.181,182, 186,192,195,196,202 and 204) depose to the ownership of the Plaintiff and to his spiritual and temporal supremacy. Exhibit No.50 signed by numerous Swamis, including (as third on the list) the Andana-Swami, is a clear acknowledgment of at least his spiritual supremacy. The resumption of the Andana Math by the Plaintiff on the occurrence of the xxxxx lunacy of the first Defendant's immediate predecessor, and the administration thereof for four years by the Totada Swami were acts strongly indicative of supreme temporal and spiritual authority. The lunacy and resumption occurred in A.D.1844, at which time the Defendant was a disciple of the Plaintiff resident in the Math. The Defendant was nominated to the office of Andana Swami in 1849, by the Plaintiff, although the Defendant has asserted, but has failed to prove that he was elected to that office by other persons. Again in Exhibits Nos. 71,72 (dated in 1861), 73 and 74 (dated in 1862) which are Sanads, granted by the British Government, of lands, which it is admitted are appendant to to the Andan Math, the lands are described as held by the Andana Swami as Vyvatdar (corruptly Whywatdar) of the Totada Swami. The learned Counsel for the first Defendant contends hat the opposite is the case, but grammatically the word Vyvatdar uld follow and not precede the name of the person described as manager. So we have no doubt that the District Judge has ightly understood those documents. It is true that the lands entioned in them are not the lands in dispute, but being as hey are, lands appurtenant to the Andana Math although not in he same village with it, the inference is strong that the ndana Swami was merely the representative and agent of the otada Swami in holding those lands. It is true that the District Judge has not mentioned the circumstance that the lands n dispute are stated in two Sanads (Exh.114 and 115) of 1862 s held by the Andana Swami. But we cannot thence infer that e overlooked that fact. Were we to lay it down as a general le that whenever a District Judge omits to mention a particular item of evidence of more or less importance he must be

regarded

regarded as having left it out of his consideration, scarce ly any decree brought up here on special appeal could be sustained un-der such an ordeal. Moreover the fact that lands stand in a particular name in the Government books or in Government Sanads, though always of some importance, is far from being conclusive as to the ownership of the lands, as experience of many years has taught us here. And the weight of Exhibits 114 and 115 is, and was probably regarded by the District Judge as, much diminished by the circumstance, adverted to by him, in the last paragraph but two of his judgment, that in the "Official papers" viz the Sanads already mentioned as Exhibits 71,72,73 and 74 lands admitted to ~~the~~ appurtenant to the Andana Math, but situate in another village, are described as managed by the Andana Swami for the Totada Swami. For these reasons we cannot say that there was not any evidence to support the finding of the District Judge that the tenure of the Math by the first Defendant, Andana Swami was such that the Plaintiff was entitled to resume the Math, and secondly that though the 1st Defendant's appointment as Andana Swami was complete, he is not entitled by virtue of his office to resume possession of the Math -- the latter part of which finding on the second issue seems to follow on the finding upon the first issue. We also are unable to say that although the District Judge has not specially mentioned Exhibits 114 and 115 he must be regarded as not having taken them into his consideration and therefore committed an error in the investigation of the case. Holding these views, it is unnecessary for us to notice the facts of this case at any greater

Ghardi

Length

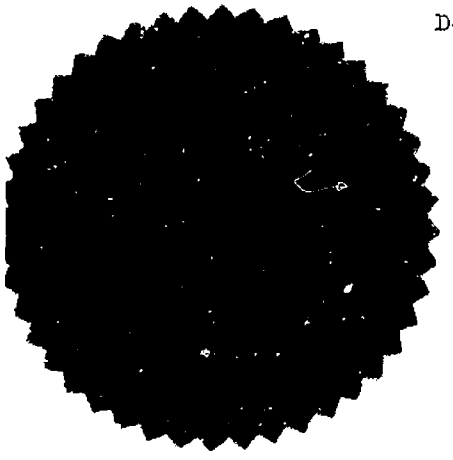
length. The decrees of the Courts below must be affirmed with costs.

Sd/- L. R. Westropp.

26th September 1876 Sd/- Nanabhai Haridas.

True Copy

Deputy Registrar.



Sealer.

The 4 The day of June 1913.

Copy applied for by Totadrarigaru Totad Swami of Gadag vakil-Advocate to Shriman Maharaj Niranjan - Jagadguru Tontad Mahaswami Sansthan Math Dambal and Gadag on 3rd September 1914

It was ready for delivery on 1st October 1914

It was delivered on 2nd October 1914

No. of words	Copying fee	Correcting fee	Stamp fee	Total
130	-3-	-1-	-3	-4-3

For Collector Dharwar.

No. 3811

Judicial Department:

Bombay Castle, 3rd November 1913.

TO,

Mr. Chanva Basavayy Fakirayya Hungirimath and other residents of Gadag,

Dharwar.

Memorandum:

With reference to their memorial, dated the 7th October 1913, appealing against the order passed by the District Magistrate Dharwar on the 9th August 1913, in which he intimated that, if preparations were made to carry the Annadan Swami of Gadag in a palanquin hence forward or with the insignia of panch kalash, orders would be issued under Section 144 of the Code of Criminal Procedure 1898 or Section 44 of the Bombay District Police Act, 1890, Mr. Chanva Basavayy Fakirayya Hungirimath and others are informed that after careful consideration Government see no reason to interfere in the matter.

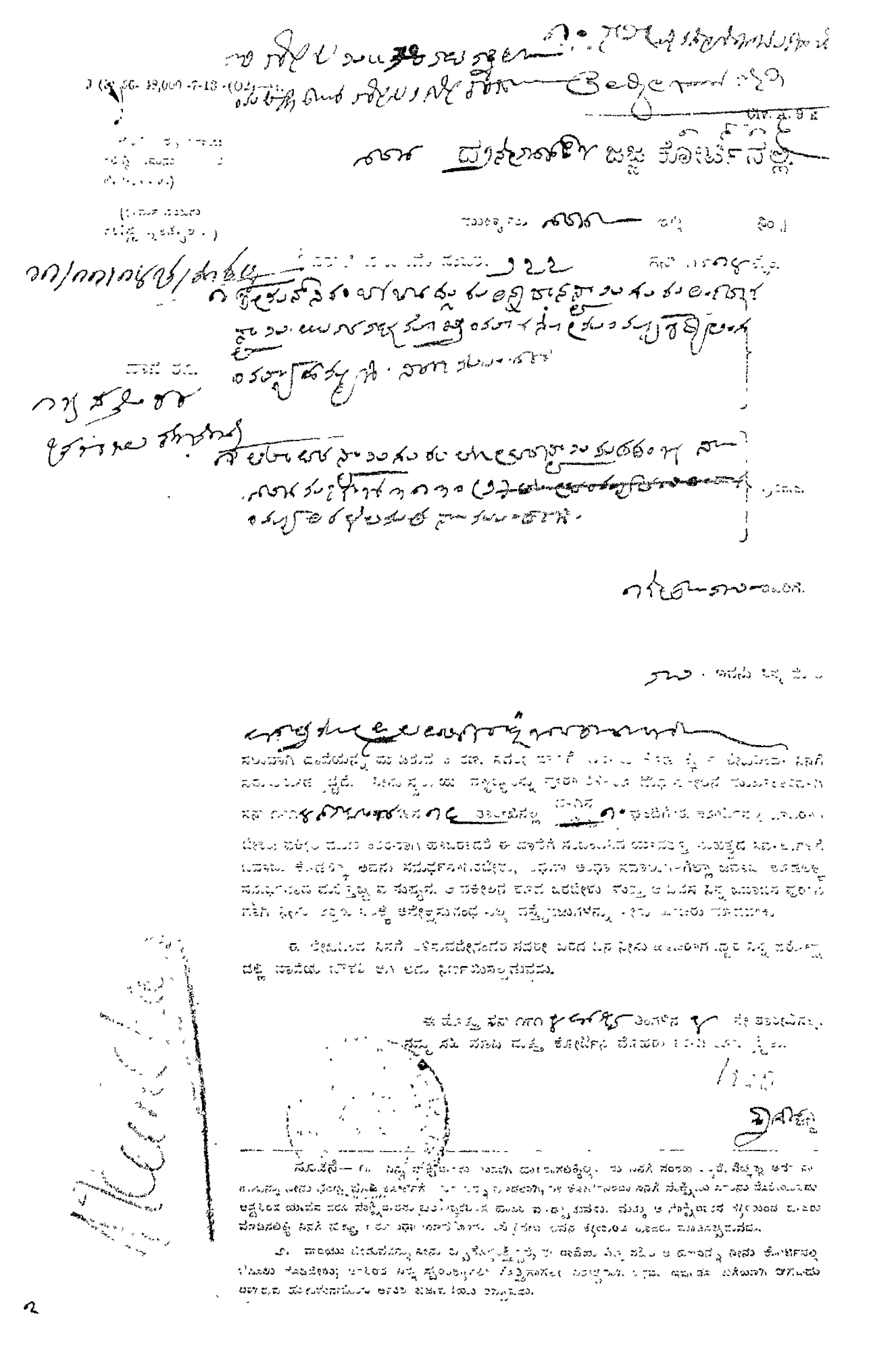
Sd/- A. F. Kinderaley.

Under Secretary to Government.

" True Copy "

For Collector Dharwar.

Compared by
Head clerk



ಸೂಚನೆ — ೧. ನಿಮ್ಮ ಸ್ವಾಧೀನದಲ್ಲಿರುವ ಯಾವುದೇ ಪತ್ರಗಳಲ್ಲಿ ಈ ಅಂಶಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟಿದ್ದಲ್ಲಿ, ಅವುಗಳನ್ನು ಇಲ್ಲಿಗೆ ಕಳುಹಿಸಿಕೊಡಬೇಕೆಂದು ಮನವಿ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ. ಈ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟಂತೆ ನಿಮಗೆ ಇನ್ನೇನಾದರೂ ಮಾಹಿತಿ ಬೇಕಾದಲ್ಲಿ ಅಥವಾ ಸಲಹೆ ಪಡೆಯಬೇಕಾದಲ್ಲಿ ಈ ಕಛೇರಿಯ ಅಧಿಕಾರಿಗಳನ್ನು ಖುದ್ದಾಗಿ ಭೇಟಿಯಾಗಬಹುದು. ಆದರೆ ಆ ಸಂದರ್ಭದಲ್ಲಿ ಈ ಪತ್ರವನ್ನು ತಪ್ಪದೆ ತರಬೇಕು. ಮತ್ತು ಈ ಪತ್ರದಲ್ಲಿ ಸೂಚಿಸಿರುವ ಸಮಯಕ್ಕೆ ಸರಿಯಾಗಿ ಹಾಜರಾಗಬೇಕು. ಇಲ್ಲವಾದಲ್ಲಿ ಈ ಕಛೇರಿಯಿಂದ ಯಾವುದೇ ಸಹಾಯ ಸಿಗುವುದಿಲ್ಲವೆಂಬುದನ್ನು ಗಮನಿಸಿರಿ.

೨. ಈ ನೋಟೀಸಿನ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟಂತೆ ನಿಮಗೆ ಏನಾದರೂ ಹೇಳಿಕೆಯಿದ್ದಲ್ಲಿ ಅಥವಾ ಸಾಕ್ಷಿಗಳಿದ್ದಲ್ಲಿ ಅವರನ್ನು ಕರೆತರಬಹುದು.

೩. ಈ ನೋಟೀಸಿನಲ್ಲಿ ಸೂಚಿಸಿರುವ ಸಮಯಕ್ಕೆ ಸರಿಯಾಗಿ ಹಾಜರಾಗಲು ನೀವು ತಪ್ಪಿದಲ್ಲಿ ಅಥವಾ ಈ ನೋಟೀಸಿನ ಯಾವುದೇ ಅಂಶವನ್ನು ಪಾಲಿಸಲು ತಪ್ಪಿದಲ್ಲಿ ನಿಮ್ಮ ವಿರುದ್ಧ ಕಾನೂನಿನ ಪ್ರಕಾರ ಕ್ರಮ ಜರುಗಿಸಲಾಗುವುದು.

೪. ಈ ನೋಟೀಸಿನ ಪ್ರಕಾರ ನೀವು ಹಾಜರಾಗಲು ಅಥವಾ ಸಾಕ್ಷಿಗಳನ್ನು ಕರೆತರಲು ಅಥವಾ ಯಾವುದೇ ಪತ್ರಗಳನ್ನು ಹಾಜರುಪಡಿಸಲು ಖರ್ಚು ವೆಚ್ಚಗಳಿಗಾಗಿ ನಿಮಗೆ ಯಾವುದೇ ಹಣವನ್ನು ಕೊಡಲಾಗುವುದಿಲ್ಲವೆಂಬುದನ್ನು ಗಮನಿಸಿರಿ.

೨

Civ A 111 E

ಹಾಲಿನ ಪಾಕೆಟ್ಟಿನ ಮೇಲೆ ಬರೆದಿರುವುದನ್ನು ಓದಿ.

ಮಾನ್ಯರೇ,

ನಾನು ಈ ಕೆಳಗೆ ಸಹಿ ಮಾಡಿರುವ ಈ ಪತ್ರದ ಮೂಲಕ ಈ ಕೆಳಗಿನ ಸಂಗತಿಗಳನ್ನು ತಮ್ಮ ಗಮನಕ್ಕೆ ತರಲು ಇಚ್ಛಿಸುತ್ತೇನೆ.

೧. ಕಳೆದ ಸೆಪ್ಟೆಂಬರ್ ೧೨ ರಂದು ನಾನು ಮಾಡಿದ್ದ ಅರ್ಜಿಯ ಮೇರೆಗೆ ನನಗೆ ಮಂಜೂರಾಗಿದ್ದ ಪಡಿತರ ಚೀಟಿಯನ್ನು ಇಲ್ಲಿಯವರೆಗೂ ನನಗೆ ನೀಡಿರುವುದಿಲ್ಲ. ಈ ಬಗ್ಗೆ ಹಲವಾರು ಬಾರಿ ಕಚೇರಿಗೆ ಭೇಟಿ ನೀಡಿ ವಿಚಾರಿಸಿದಾಗಲೂ ಸಹ ಸಂಬಂಧಪಟ್ಟ ಅಧಿಕಾರಿಗಳು ಸರಿಯಾದ ಉತ್ತರ ನೀಡದೆ ಸತಾಯಿಸುತ್ತಿದ್ದಾರೆ. ಪಡಿತರ ಚೀಟಿ ಇಲ್ಲದೆ ನಾನು ಮತ್ತು ನನ್ನ ಕುಟುಂಬದವರು ಪಡಿತರ ಪಡೆಯಲು ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲ. ಆದ್ದರಿಂದ ಈ ಕೂಡಲೇ ಪಡಿತರ ಚೀಟಿಯನ್ನು ನೀಡಲು ಕ್ರಮ ಕೈಗೊಳ್ಳಬೇಕಾಗಿ ಕೋರುತ್ತೇನೆ.

೨. ಕಳೆದ ಜುಲೈ ೧೫ ರಂದು ನಾನು ಮಾಡಿದ್ದ ಅರ್ಜಿಯ ಮೇರೆಗೆ ನನಗೆ ಮಂಜೂರಾಗಿದ್ದ ಪಡಿತರ ಚೀಟಿಯನ್ನು ಇಲ್ಲಿಯವರೆಗೂ ನನಗೆ ನೀಡಿರುವುದಿಲ್ಲ. ಈ ಬಗ್ಗೆ ಹಲವಾರು ಬಾರಿ ಕಚೇರಿಗೆ ಭೇಟಿ ನೀಡಿ ವಿಚಾರಿಸಿದಾಗಲೂ ಸಹ ಸಂಬಂಧಪಟ್ಟ ಅಧಿಕಾರಿಗಳು ಸರಿಯಾದ ಉತ್ತರ ನೀಡದೆ ಸತಾಯಿಸುತ್ತಿದ್ದಾರೆ. ಪಡಿತರ ಚೀಟಿ ಇಲ್ಲದೆ ನಾನು ಮತ್ತು ನನ್ನ ಕುಟುಂಬದವರು ಪಡಿತರ ಪಡೆಯಲು ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲ. ಆದ್ದರಿಂದ ಈ ಕೂಡಲೇ ಪಡಿತರ ಚೀಟಿಯನ್ನು ನೀಡಲು ಕ್ರಮ ಕೈಗೊಳ್ಳಬೇಕಾಗಿ ಕೋರುತ್ತೇನೆ.

ಧನ್ಯವಾದಗಳೊಂದಿಗೆ,

ನಿಮ್ಮ ವಿಶ್ವಾಸಿ,

ಸ್ಥಳ: ಬೆಂಗಳೂರು
ದಿನಾಂಕ: ೧೨/೦೯/೨೦೧೯

(illegible)

(illegible)

(illegible)

ಶ್ರೀ ಶ್ರೀನಿವಾಸಾಯ ನಮಃ

ಸದಸ್ಯರಿಗೆ ಸೂಚನೆಗಳು

೧ ಸಾಮಾನ್ಯ - ಶ್ರೀನಿವಾಸಾಲಯದ ಸದಸ್ಯರಾಗಿ ಸೇರಿಕೊಳ್ಳುವವರು ಈ ಕೆಳಗಿನ ಸೂಚನೆಗಳನ್ನು ಅನುಸರಿಸಿ ನಡೆಯಬೇಕಾಗಿ ಕೋರಲಾಗಿದೆ.

೨ ಸದಸ್ಯತ್ವ - ಸದಸ್ಯತ್ವಕ್ಕಾಗಿ ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸಿದ ಮೇಲೆ ಅದನ್ನು ಆಡಳಿತ ಮಂಡಳಿಯು ಪರಿಶೀಲಿಸಿ ಅನುಮೋದಿಸಿದ ನಂತರ ಸದಸ್ಯತ್ವವು ಪ್ರಾರಂಭವಾಗುತ್ತದೆ. ಸದಸ್ಯತ್ವ ಶುಲ್ಕವನ್ನು ಪಾವತಿಸಿದ ನಂತರ ಸದಸ್ಯತ್ವ ಪ್ರಮಾಣಪತ್ರವನ್ನು ನೀಡಲಾಗುವುದು.

೩ ಸದಸ್ಯತ್ವ ಶುಲ್ಕ - ಸದಸ್ಯತ್ವ ಶುಲ್ಕವನ್ನು ಒಂದು ಬಾರಿ ಪಾವತಿಸಿದರೆ ಸಾಕು. ಸದಸ್ಯತ್ವ ಶುಲ್ಕವನ್ನು ಯಾವುದೇ ಕಾರಣಕ್ಕೂ ಹಿಂತಿರುಗಿಸಲಾಗುವುದಿಲ್ಲ.

೪ ಸದಸ್ಯತ್ವ ಅವಧಿ - ಸದಸ್ಯತ್ವವು ಪಾವತಿಸಿದ ದಿನಾಂಕದಿಂದ ಒಂದು ವರ್ಷದವರೆಗೆ ಚಾಲ್ತಿಯಲ್ಲಿರುತ್ತದೆ. ಅವಧಿ ಮುಗಿಯುವ ಮೊದಲು ನವೀಕರಣ ಶುಲ್ಕವನ್ನು ಪಾವತಿಸಿ ಸದಸ್ಯತ್ವವನ್ನು ನವೀಕರಿಸಿಕೊಳ್ಳಬೇಕು.

೫ ಸದಸ್ಯತ್ವ ರದ್ದು - ಸದಸ್ಯರು ಸಂಘದ ನಿಯಮಗಳನ್ನು ಉಲ್ಲಂಘಿಸಿದರೆ ಅಥವಾ ಸಂಘದ ಹಿತಕ್ಕೆ ವಿರುದ್ಧವಾಗಿ ನಡೆದುಕೊಂಡರೆ ಆಡಳಿತ ಮಂಡಳಿಯು ಸದಸ್ಯತ್ವವನ್ನು ರದ್ದುಪಡಿಸಬಹುದು.

೬ ಸಭೆಗಳು - ಸಂಘದ ವಾರ್ಷಿಕ ಸಾಮಾನ್ಯ ಸಭೆಯಲ್ಲಿ ಸದಸ್ಯರು ಕಡ್ಡಾಯವಾಗಿ ಭಾಗವಹಿಸಬೇಕು. ಸಭೆಗಳಿಗೆ ಕನಿಷ್ಠ ೭ ದಿನಗಳ ಮುಂಚಿತವಾಗಿ ಸೂಚನೆ ನೀಡಲಾಗುವುದು.

೭ ಮತದಾನ ಹಕ್ಕು - ಸದಸ್ಯತ್ವ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಸದಸ್ಯರಿಗೆ ಮಾತ್ರ ಮತದಾನ ಹಕ್ಕು ಇರುತ್ತದೆ. ಒಂದು ಕುಟುಂಬಕ್ಕೆ ಒಂದು ಮತ ಮಾತ್ರ.

೮ ಸಂಪರ್ಕ - ಸದಸ್ಯರು ತಮ್ಮ ವಿಳಾಸ ಅಥವಾ ದೂರವಾಣಿ ಸಂಖ್ಯೆಯಲ್ಲಿ ಬದಲಾವಣೆಯಾದರೆ ಕೂಡಲೇ ಕಾರ್ಯದರ್ಶಿಗೆ ತಿಳಿಸಬೇಕು.

(illegible)

(illegible)

(illegible)

Order passed by E.Maconochie, the District Magistrate, Dharwar in the Cross Palanquin and Panch Kalasa case, of Annadanaswami Of Kxxx Mundaragi, under section 144.C.P.C. Section 44 of Bom.Dist.Pol. Act. on the 9th August 1913.

.....

O R D E R.

In this case the question at issue is the correctness or otherwise of the claim put forward by the Annadanaswami of Sadag to be --- carried in cross palanquin with the insignia of Panch Kalasa and the effect of the finding on that issue as regards the District -- Magistrate's duty with respect to section 31 of the Bombay District Police Act, and xxx section 144 of the Criminal Procedure Code.

2. The claim of the Annadanaswami is contested by the Gotedaswami of Sadag who asserts his spiritual and temporal superiority over the former and regards the exercise of the right claimed as derogatory to his own headship. The right of the Gotedaswami to join in procession with cross palanquin and panch kalasa has been considered and admitted by the Collector and District Magistrate in his order of the 14th May 1903. Mr. Giro found that the practice had been continuous for more that half a century and practically unopposed. In that case the opponents were the representatives of the Shringeri Swami, the chief spritual head of the Smarta Community. The dispute then was between the followers of two different religions. In the present case it is between the followers of two Maths belonging to the same religion and sect. The questions that I have to consider -- are as follows :-

(1) Is there satisfactory evidence that the right claimed by the Annadanaswami has been exercised unopposed for a substantial period ?

(2) If the exercise of the right claimed is permitted now, is there danger of obstruction or annoyance to the public or of a disturbance of the public tranquility .

I find on the first issue in the negative and on the second in the affirmative, for the following reasons :

3. Eight witnesses of respectability and apparent independence -- were produced before me at Mundaragi, who said that they had seen the Annadanaswami going in cross palanquin for periods varying -- from 20 to 50 years. On the other hand Mr. Venkatrao Narashingrao

Veerabhadra Gowda, the representative of the leading Jain family of that part of the country and a sardar of the Deccan -- states that the practice dates from 1907 only at which time the Arhadanaswami instituted a Jatra of his own. There is absolutely no documentary evidence as to the exercise of the right at any time up to the last year or so when the followers of the Hotadaswami took objection to the proceedings. The evidence of the eight gentlemen above mentioned is entitled on the face of it to consideration. On the other hand allowance must be made for the esteem in which the present Arhadan swami is undoubtly, and to the best of my knowledge, deservedly held at Kumaragi and in the neighbourhood and the natural tendency to exalt a respected local dignitary. Considering the relations existing between two Maths as proved by documentary evidence I am liable in the absence of the clearest proof of the fact to believe that the Hotadaswami would have permitted the right claimed to be exercised for the number of years alleged without protest. Mr. Venkatrao's account is consistent both with admitted facts and probabilities. The popularity and influence of the new Arhadaswami Math are recent growth and it is natural that with the increase in funds and the institution of the new Jatra that commenced a tending progress of the Swami should be elaborated. I hold therefore that the alleged practice is of recent institution and not of long standing.

4. Coming to the second issue the significance of cross palanquin and panch salams must be considered. The one privilege of being carried on a palanquin cross ways is one that so far as my knowledge is enjoyed only by swamis of maths of unquestioned pre-eminence. In Mysore the practice has varied at different times but at present it is admitted in the case of the Jagadguru of Shringeri alone. In British India practice is not so strict and the general tendency of judicial rulings is to maintain the right of different sects make such use as they like of the public streets, provided that they do not there by invade the rights of property enjoyed by others or cause a public nuisance or interfere with the ordinary use of the streets by the public. Where there is precedent for the use of Adpalki the privilege has been accorded in this Presidency to swamis such as the swami of the Kuragi Math of Chitrakaldurg --

Chitrakaldurg irrespective of the view taken ysore. The Panch Kalasa again is essentially an emblem of royalty or supreme pri esthood .

How the Totadaswami of Gadag whose preminent position along with that of the swami of the Murasaviramath of Hubli , is admitted -- cl ims that the Annadanaswami of Hunderagi is no more than his subordinate. The judgment of the High Court in special appeal No 277 of 1875 throws the clearest possible light on the respective positions of the two swamis. A document therein referred to datec A.D. 1716 describes the Totadaswami as "master of the Annadanamath and as their lordships add: apparently long before there was any Annadanaswami. Again " Ext.No. 50 signed by numerous swamis --- including as third in the list Annadanaswami is clear acknowledge ment at least of his spiritual ~~xxxxx~~ supremacy. The resumption o the Annadanamath by the Plaintiff of the occurance of the lunacy of the first defendants immediate predecessor and the administration thereof for four years by the Totadaswami were acts strongly indicative of supreme temporal and spiritual authority. The defen ant was nominated to the office of Annadanaswami in 1849 by the plaintiff' . In the present enquiry copy of a registered document has been produced dated 1853 in which the Annadanaswami --- styles himself with aspect to the Totadaswami " your obedient Annadanaswami" . Coming to more recent times a khata standing in the name of the last Annadanaswami was continued after his death in the same name . The Totadaswami obtained an heirship certificate and got his name substituted. An application was made to get the certificate cancelled but it was rejected by the First Class Sub-Judge Dharwar. The Annadanaswami then filed a suit for change of khata but withdrew it last year . Another ~~xxx~~ suit with respect to the Kanakwad math is still pending. It is not within my province to decide whether Totadaswami is or is not the spiritual and temporal superior of the Annadanaswami . What I am concerned with is the question , whether the followers of the former have good reason to believe that he is, and to resent the assumpation by the latter of privileges implying his equality to an extent i.e. likely to cause a disturbance of the public tranqulity. In my opinion the question must be answered in the affirmative.

5. It has been argued by consent that, whatever the case may have been once, the Annadanaswami is now independant and is at liberty to assume the insignia of supremacy. Further it has been urged -- that the followers of the Annadanaswami greatly out number the followers of the Votadaswami in Dundaragi and that if they choose to carry their swami in cross palanquin they have every right, in view of judicial rulings, to do so ,I am unable to accept either argument . The practice of cross palanquin is in its very nature the cause of public obstruction and of interference with the ordinary use of the streets by the public .It is a direct --- assertion of supremacy so far as the particular sect is concerned and a challenge to those of that sect who deny it . There it has the sanction of long usage it may be admitted but it would directly contrary to the interest of the public order and peace t admit it in the case of every math that chooses to cut itself off from the parent institution . So far as Dundaragi itself is concerned there is some force in the second arguement . But if the right were admitted in Dundaragi it would be claimed elsewhere and the followers of the two swamis would be liable to come into conflict where-ever they are to be found living in the same place.

6. There is nothing to prevent the Annadanaswami going in procession in his palanquin carried in the ordinary manner and without the panch Kalase, but for the reasons given above, if preparations are made to use cross palanquin and the insignia specified,it will be necessary to issue orders under section 144 of the Criminal -- Procedure Code or section 44 of the Bombay District Police Act.

7. It appears that last year a new Annadanaswami appointed by the Votadaswami was carried in cross palanquin . This will not be --- permitted in future. The privilege attaches to the Votadaswami -- personally, and if it is prohibited in the case of the swami of the old Annadanamath, the prohibition must apply equally to any person hereby appointed by the Votadaswami.

Dharwar.
9-8-1913.

Sd/- M. Maconochie.

District Magistrate, Dharwar.

In the Court of the District Magistrate,

Dharwar.

Applicant :- Shree Sotadswami Guru Sotadswami of Mumbai and Gadag by his Mukhtyar B. V. Patil.

Versus.

Opponent :- Shree Jagadguru Annadanswami Guru Annadana Nanaswami Sansthan Math Mungargi by his Vat-mukhtyar Nilt Annadan Maridevaru.

The written statement of the opponent above named to the applicant's petition dated - 14-8-1940 is as under :-

1. The application is illegal and bad in law. It is incompetent under section 144 Cr. Pr. Code. It is not based upon facts calling in the aid of the said section and invoking the extra - ordinary powers of a Magistrate there under.

2. The application is barred in view of the recent order of the District Magistrate Dharwar dated 7-7-1940 passed after a thorough and careful enquiry. The applicant has been thereby directed to establish his claim if any in a civil court. The Applicant did not prefer either an appeal or revision petition. He therefore cannot agitate the matter over again. His applicatic is vexatious and deserves to be dismissed summarily.

5.

3. In the month of May 1940 about six petitions signed by about 400 leaders of no less than 22 villages in the Mundargi Petha and by abou 200 prominent citizens of Mundargi, belonging to every community and caste, were submitted to the District Magistrate Dharwar on 28-5-40 praying for permission for taking the opponent (Shree Jagadguru Annadan Swami) in a cross palanquin - -

procession (with all the insignias) which - - they intended to do on Ashdha Shud Saptami i.e. on 11-7-1940, during this long interval the District Magistrate made full and detailed enquiries through the D.S.P. and the Mahalkari of Mundargi as to the likelihood or otherwise of the breach of the Public peace or tranquility. On 19-6-1940, the applicant above named made a petition to the District Magistrate raising all the points before issuing his final order on 7-7-1940. In short the applicant had enough time and opportunity to place his case before the District Magistrate and as a matter of fact he got his case strenuously urged by two pleaders . The District Magistrate after carefully considering all the objections raised and the likelihood of breach of peace passed the order on 7-7-40, The present - - application is barred by principle of Res - - Judicate.

4. For the cross palanquin function, printed invitations had been issued far and wide. Besides this a general invitation was published on 9-7-40, in "Sanyukta Karnatak" a widely circulated news paper in Karnatak (please vide annexture A). On the appointed day More than 8 or 10 thousand people both of Mundargi and neighbouring villages assembled and took part in the procession which went off smoothly and without any resentment from anybody. It lasted several hours and there was complete unanimity and peaceful atmosphere in the town of Mundargi (vide annexture B). Not a single person has so far complained to the authorities that the procession hurt his - - feelings and that it was in any way provocative It is therefore evident that though the procession was arranged and taken out so openly and

on such a large scale there has been up il now no sign of discontentment on the part of the public including the disciples of the applicant. Such - being the case the present attempt of the applicant to make out a case of apprehended breach of peace must fall to the ground. The applicant's ple that he had not sufficient time to make out his fu full case and so also his main ground that had the public come to know of the procession in good time there would have been breach of the peace are mere cloaks to rake up the matter again without sufficient cause.

5. This opponent emphatically denies that it is the special or exclusive privilege of the applicant to ride in a cross-palarquin with Kanch Kalasa. The heads of the opponent's Math - have been enjoying the said privilege from time immemorial. Besides there are several high priests of the Lingayat Community who enjoy it likewise. The opponent's Math is independent and has thousands of disciples who owe exclusive allegience to the opponent. The Swamis of the opponent's Math on account of the high rank and dignity are exempted from personal appearance in all Civil Courts by the Government of Bombay.-They have disciples not only in the whole of Karnatak but in all the native states in the Deccan.

6. What is stated in paras 3 and 4 of the application is not true. The allegations that the opponent is not an independent swamy, that his predecessors in office were appointed by the applicant Math to supervise the distribution of food and that the Opponent's Math is subordinate to that of the applicant are false. The appeal - Judgments therein referred to did not concern the question of going in a procession at all. They - concerned ownership of property. At any rate the effect of these judgments is now completely wiped out by the recent judgment of the High Co

of Bombay, in favour of the opponent in 1935 (vide annexture C - 7/ Appeal Judgment No. 241 of 1929 dated 1-10-1935.). Refering to the High Court Judgment relied upon by the applicant Justice - Farlee observed : "We are not concerned with the - reasons given for the decision, but must note that the defendent (opponent) had asserted in course of the suit that he had been elected to the office of Andangswami of Mundargi Math not by the rotad Swami but by other persons." Lower down it is further observed the (Andangswami No.1 predecessor of the predecessor of the opponent) did not say that he had withdrawn his allegiance, nor did he speak about his new Math; but by implication he denied all the rights claimed by the rotad Swami." Further down it is remarked "But Andangswami No.1 did not make his claim to be the original Holder of the Math at - - Mundargi., and a new Math was built for him or by - him. "Still further down" it appears to us therefore that time began to run against the rotad Swami in or about the year 1860 when Andangswami No.1 denied his right/ to resume the property. Lastly the - - judgment says/ "At the most it shows that there may have been a friendly meeting between the - heads of the Maths, but it is extremely improbable that there was homage. The applicant applied to the High Court for permission to appeal to the Priv. Council. While rejecting that application Farlee and Divatia J. J. said "Therefore following the recognised principle that documents must be read as a whole and their effect must not be judged by isolated passages, we decided that these documents contained no admission of any inferior status." (vide - annexture D Appli.No. 168 of 1936 dated 16-7-1936). Thus their Lordships have thrown overboard the applicant's bogus fling that the opponent is his subordinate. The Swamis of the opponent's Math have all along asserted their independence and maintained

it throughout.

7. What the applicant has said in sub-para A & B of para 5 is incorrect and facts a nd con:ion of the documents are either twisted or exaggerate A t any rates those documents have no more legal force in view of the recent judgment of the onour able High Court in C.A. no. 241 of 1929 and C. - Application no. 166 of 1936 in as much as all the documents and orders and judgments rlied upon by th the applicant werebased upon the High Court Judgme nt passed in 277 of1875. Now that judgment has los its force . Therefore these documents and past - orders S. Nos. iii, iv, v, vi, the so called trump ca rds of the applicant automatically fall to the - ground. They had been produced in the suit ultima- tely decided in favour of the opponent by the igh Court in C.A. no. 241 of 1929. It is now therefore futile for him to rely upon them any more, either to show the inferior status of the opponent or to deny his right to go in a cross palanquin on the ground. S.Nos. i and ii under A do not concern the opponent.

The judgment referred to in Sub Clause B also bear the same oweful taleand are worse than useless, by reason of the recent judgment of the High Court, but however it may also be noted that in that litigation no finality was reached on merits viz the existence of privileges claimed by the contending parties. No doubt the Trial Court - decided that question on merits, being influenced by the judgment of the High Court of the year 1875 referred to above. But in the appeals filed against it both the District Court and the High Court held that the consideration of that point on merits was beyond the jurisdiction of the Civil Courts. Therefore the Trial Court's judgment on merits became ultravires and the question remained undecided. It is curious that the applicat still attempts to rely

upon them like a drowning man. The rights and privileges of the opponent were never lost. The previous orders of the Magistrates were all influenced by the High Court's decision that the opponent Math was subordinate to that of the applicant. The reasoning was if that was the decision the disciple of the applicant might become enraged and that might lead to a disturbance. Hence these prohibitive - - orders on the ground of public peace. Not only that reason was disappeared but considerable weighty - local public opinion was leaning towards the opponent when the order was passed on, 7-7-1940.

9. What is alleged in para 7 is utterly false. It is not true that all the facts and the previous history was not brought to the notice of the District Magistrate. It is not true that the applicant was kept in the dark. In this connection applicant's petition dated 13-7-40, may kindly be looked into. The opponent did not make any application himself. The disciples and the muktas - - approached the then District Magistrate and the applicant opposed the, that application and the counter application were fully enquired into by the local Police and the Magistrate. Even the learned Sub- Divisional Magistrate was consulted in the - matter. (please vide the order of the District Magistrate dated 7-7-40). The opponent learns that the local police and the Magistrate have recorded even the statements of the disciples of the applicant.

10. The opponent learns that the applicant again approached the District Magistrate and the D.S.P. with his pleaders for reconsidering the order but failed to convince them.

11. What is stated in para 9 is neither correct nor tenable. What the applicant claims is a right to prevent everybody including the opponent from going in a cross palanquin. Therefore it is un

to him to establish such a right or privilege in a court of law on order that he may become -- entitled to a prohibitory order at the hands of the District Magistrate. The order dated 7-7-1940, is to this effect.

12. What is stated in para 10 is a pure hoax. The long and thorough enquiries made as well as the peaceful atmosphere prevailing at Kundargi amply prove the futality of such alarming statements The opponent learns that Mr. Gurappa Shettar, Mr. Shivappayya Annanappa Aggad, Mr. Gurushiddaya and others leading disciples of the applicant himself were amongst the signatories to the applications of the -- processionists. There was no position and no tense feeling as alleged. The opponent Swami is held in such high reverence that he commands respect not only from Lingayats but even from members of all other communities The fact that 10000 assembled on 7-7-40, also speaks for itself.

13. What is stated in para 11 is also a lame excuse for raking up such a matter once decided. To have or not to have processions is always in the discretion of the disciples of the opponent. If people from other places invite, the opponent usually goes there for such processions. In the village of Vaddatti in the Miraj Mala Such cross palanquin procession of the opponent is held every year., at the instance of the residents of that place. Therefore this application should be dismissed for want of a proper cause,

14. What is stated in para 12 is untenable in law on the facts and circumstances of the case.

15. What is stated in para 13 is utterly false. The applicant is not entitled to any relief prayed for.

16. The opponent prays that the police authorities may be consulted as to whether the procession of 7-7-1940, created tense feeling.

17. The opponent prays that he may be p

permitted to produce documents, photographs and other evidence at the hearing.

For the reasons stated above the opponen prays that the application be summarily dismissed.

Dated. 6-9-19.0,

SSH.

In the court of the District Magistrate,

Dharwar.

Applicant:- Shriman Nirajan Totad swami of Gadag.

Versus.

Opp onent:- Shiman Nirajan Jagadguru Andanaswami of Mundergi.
nent.

Pleaders for the oppoes above-named beg to put in the following documents:-

1. Samyuakta Karnatak dated 10-7-1940.
Invitation to the public. A

2. -do- dated 16-7-1940. report as to the
Addapalki procession at Mundargi on 11-7-1940. B

3. Judgment of the High Court passed
in Appeal No. 241 of 1929. C

4. Do of do in C,Application No, 168 of 1936. D

5. Order pasced by the District Magistrate
Dharwar dated 7-7-1940. E

6. Bombay Government Resolution No. 8929/25-9-1920
exempting appearnce in civil courts. F.

7. Madras Government Resolution No. 2998/21-7-1924
exempting appearance in civil courts. G.

8. Bombay Government Resolution No. 1[illegible]/4
of [illegible]-6-1939 exempting appearance in civil court. H.

9. Order by the District Magistrate/s dated [illegible]-6-1936
permitting Utsava. I.

10. Application to the District Magistrate
by Totada Swami dated 19-6-1940 opposing
permission prayed for holding Addapalki
procession by the residents of Mundargi
Petha and Mundargi. J.

11. Photo of Cross-palanquin procession of the
previous Swami at Yamatti, 19[illegible]-19[illegible]. K.

12. Hand Bills issued by Veerappa Balappa Gangatti
of Hirevadatti dated 15-8-1921 inviting the
public for Cross palanquin procession. L.

13. Copy of correspondence regarding Lands at
Hulgi Taluka Koppal 1860- M.

14. Certified Copy of statement of Bandeppanaik
Guruppanaik of Mundargi dated 7-9-191[illegible]. N.

15. Do. of Somanaik Madhurao of do. O.

16. Do of Krishtappanaik Ramannaik of Do. P.

17. Copy of Do of Govind Raghonath Kulkarni & Do. Q.

అడ్డే తిల్లక్కి తుంబ్రూల్సే వందనం.

శ్రీయుత్ జగద్గురు నానంద

జగత్గురు అన్నదాన స్వామిగళు గురు అన్నదాన తుంకూర్ స్వామిగళిగె

నం స్వీకార యుత తుముకూరిగె బిజయ

అడ్డే తిల్లక్కి తుంబ్రూల్సే వందనం.

తా— ౧౧-౨-౧౯౪౦ నే గురువార తుంబిద లాగాయిగె

తుంకూరిగె బిజయ్యల్లి

ఎ జగత్గురుగళవర చించరీల శేయిక్కువుదు అడ్డే తుల్లక్కి తుంబ్రూల్సేయ్ల

శాల బరుచాచరిగళిగె తిళి తుంబ్రూల్సే ళిచరిసువ దొరగుచవ్రే. ఈ

తుంబ్రూల్సేనవల్లి లొచ్చగళిల్లదు బంద సోదరాగ్రహుదన్ను ళిళిసువ

దిల్లదే శ్రీ తుంకూర్ స్వామి రక్షణాశీనవిరలి చొచ్చాగి కేళిరువవ

తుంకూరిగె బిజయ్యల్లి.

తా ౬-౨-౧౯౪౦.

తాళ్మె

శ్రీ జగద్గురు తుంకూరు

భక్తరు.

Samyukta Karnataka Dated 16th Feb 40.

తుంకూరిగె బిజయ్యల్లి.

తా. ౧౧. శ్రీయుత శివరంజన జగద్గురు అన్నదాన తుంకూర్ స్వామిగళు

అన్నదాన స్వామి సంస్థానదల్లి తుంకూరిగె బిజయ్యగిద్దరు అడ్డే తిలక

తుంబ్రూల్సేయల్లి నిన్న తుంజావూರ ఎంక్వే (ల) గండరాద శ్రీ గళవరవర

నింద తీరధవన్ను పడెదరు. ధర్మదర్శి తుంబిరు, అధికారిగళు బరమాలికరిగి ఆ బది

యల్లి సాగిద్దరు. రాంజే బ్రాహ్మణ తుంబ్రూల్సేయల్లి అరవత్తగళుగుందిగె నడే

దిద్దరు. లుదిన తుంబ్రూల్సే బాలవిధవెయరల్లి తుంబ్రూల్సేయన్ను బిట్టిన

ఇది గుండెగె తుంబ్రూల్సేయల్లి బరతక్కే అవరళితు. తాయిమనెగళ ఎ గుంపిగె తుంబ్రూల్సేయల్లి

బరువవరల్లి తుంబ్రూల్సే స్వామిగళవర సేన్నుధానదల్లి కొళ్లుత్తిద్దవరిగె ఛా తుంబ్రూల్సేయు నడెయితు

ఏర్పడె. స్వామిగళుపవరు తాళ్మె బుత్తిదరిత్తల్లి లేదిందలే నేవరన్ను

తెంబిసిళ్ళుగొళిసిదరు. బుత్తిదరిత్తిగి బళికొంబ రాజగళగళంద తాగలు

తుంబ్రూల్సేయరు బుంబెద్దరు. తాయిమనెగళ తుంబ్రూల్సేయల్లి

ఎ తీర్థవన్ను తుంబ్రూల్సేయరుగళు తమ బుత్తిదరిత్తల్లి బుంబ్రూల్సేయదల్లి

నెలవిదిద్ద స్థలయువు బుత్తిదరిత్తల్లి నోడిదిద్దరు. శ్రీయుత

కుళ్ళిద వీరభద్ర శాస్త్రిగళు నేవరిగె అభార తుంబ్రూల్సేవ నంతర

బళ్ళేబ్రు నేవకొకారంబళ్ళ బుత్తిన్నిసియాగి కేళిసిగండిదరు.

APPEAL No.241 OF 1929 FROM THE ORIGINAL DECREE.

Shriman Maharaj Niranjan Shri Tontadarya Mahaswami Guru Tontadarya Mahaswami . (Original Plaintiff.) } Appellant.

Versus.

Andanappa bin Sangappa Shri and others. (Original Defedents Nos. 1 to 5, 7 to 13, 15 to 20, 22 to 31 and 33 to 36.) } Respondents.

Appeal against the decision of R.V. Potdar, Esquire Joint First Class Sub-Ordinate Judge at Dharwar, in Special Civil suit No.74 of 1926.

Counsel Mr. Coyjee with Mr. R.A. Jagirdar for the appellant.
Mr. G.R.Madbhavi for respondents Nos. 11, 15,17, & 19.
Mr. A.G. Desai for Respondent No. 21.

1st October 1935.

(Coram:- Barlee and Macklin JJ.)

Oral Judgment (Per Barlee,J.) This is an appeal from a decision of the first class Sub-Ordinate Judge of Dharwar. The plaintiff styling himself Shriman Maharaj Niranjan Jagadguru Shri Tontadarya Mahaswami Guru Tontadarya Mahaswami, whom I shall call the Tontad Swami, sued to recover possession of the property mentioned in the plaint from the 37 defendants. He claimed that he, as Swami was the head of the Lingayat Community and of the Principle Math of that Community in the Gadag Taluka. This Math, he alleged, had branches at various places including a branch in the village of Mundargi. The management of those branches was carried on his behalf by a deciple appointed by him. The Lands in suit he alleged appertained to the Math at Mundargi, and the vahivat of this Math and of the lands was carried on by one Andanswami as his deciple upto January 1926 when he died. Thereafter the plaintiff Tontad Swami became entitled to the said Math under property and no one else had any title. In spite of this the defendents, he alleged, had begun to carry out the vahivat of the Math and the property, and they - refused to deliver up possession to him when called upon to do so: and therefore he had brought this suit. The defendents in answer to his demands had alleged that they had been given authority by the deceased Andanaswami to make an appointment of the successor to him, but he, the plaintiff denied that the deceased Andanaswami had any authority to make such appointments to authorise such an appointment

The Defendents pleaded that the Mundargi Math has not Subordi -ate to the plaintiff's Math, but that the deceased Andanaswami, the head of the Mundargi Math was an independent Swami and in - -

accordance with the traditions of this Math had obtained his authority independently. They alleged that before his death the deceased Andanaswami had made a will by which he had authorised defendents Nos. 1 to 21 to appoint a successor in his place the consent of the devotees of the Math and that in accordance with this authority given by the will and with the consent of defendents Nos. 1 to 21, defendent No. 22 had been installed as the Swami of the Mundargi Math. ~~They~~

They alleged that the deceased Andanaswami had been to the successor of the Mundargi Andanaswami who died in 1888 and that after his death the head of the plaintiff's Math had made efforts to obtain possession of the lands belonging to the Mundargi Math, and had applied to the Revenue Officers to have them entered in his name, but had failed,

They alluded to a decree of this court in 1876 by which it hd been decided that the Tontadswamd had an authority over the Mundargi Math and had an authority to resume the lands and property of that Math, and alleged that after that decree the plaintiff Tontad Swami who had been the plaintiff in that case had appointed a deciple to the Mundargi Math and had given him the name of Andanaswami Guru Tontadswami, but that the then Andanaswami had built another Math in oppositionto the original Math with the help of his devotees and that they had carried on an independent management of the Sansthan.

The Principle questions at issue inthe suit were whether the plaintiff's title to the suit properties is proved, and whether the defendents had succeeded in showing that he had obtained title by adverse position. The Learned Sub-Ordinate Judge held that the plaintiff's Math had had title to the suit properties, but that that right had been lost by adverse position, because he decided the case in favour of the defendents.

The quarrel between these two Maths began so long as 1853 or 1857. There is a document exibit 234 at page 8 of the Paper Book which embodies a statement made by the then Andanaswami Guru Andanswami whom I shall call Andanaswami First. He complained to the Palice Patil that his Math had been interfered with by the Tontad Swami of the day, who I shall call Tontad Swami First, and pleaded that he was entitled to possession of the Mundargi Math. He admitted that according to practice the installation of the Swami of the Math Mundargi was in the hands of Tontad Swami of Dombal, that in accordance with that practice the defendent, Tontad Swami, he installed him in the Mundargi Math six or seven years before, and that there was existing between him and the Tontad Swami a relation of deciple and Guru; but he claimed that as long as he lived he was the owner of the moveable property and the fields attached to the Math.

There after a suit was filed in Dharwar Court by the Tontad Swami first for possession of the Math and lands appertaining thereto The jedgment in the first and second Courts are not on the recird but we Have in exibit 197 a judgment of this Court in special appeal No. 277 of 1875 from the decision of the Judge at Dharwar in appeal No. 360 of 1867. The question before their Lordships was whether there was any error of law which will justify their interference in special appeal, i.e. what is called now a second appeal, and from the judgment it appearsthat the plaintiff Tontad Swami of the day had claimed a right to resume possession Mundar-gi Math and to Oust the Andanaswami whom he had installed at his pleasure. The Court held that there was no evident to justify the finding of the District Judge that the plaintiff was entitled to resume possession at his will. We are not concerned with the reasons given for this decision but I must note that the defendent had asserted in the course of the suit that he had been elected to the office of Andanaswami of the Mundargi Math not by the Tontad swami, but by other persons. The finding of this court was that the Andanswami was merely a representative and agent of the Tontad swami in holding the lands and that the Tontadswami the plaintiff was entitled to resume the Math at his will.

This dicision was given in 1876. The sucessfull plamtiff appears to have had some dificulty in execution, and apparently though he was formly put in to possession in execution he was still obstructed by the defendent Andan swami I and he had to file a suit under section 9. of this specific Relief Act to recover possession of the Math. Eventually he obtained possession in 1880.

Tontad Swami fxrnk I died in 1884, and Andan Swami I died in 1888 He left a will, which is exhibit 245 at page 276 of the Record. In him he stated that he was the Principal Guru of the Lingayat Community that he was the Principal owner of the Math Situate at Hundegi and therefore the Maths inam & Lands Situated in Bombay, Madras Mysore, and Pattardhan and other territories Continued with him. He stated that he had named his Sucessor in accordance with the power & right which he had & had appointed Andan Hari Sorter the owner of the Hundegi Math & property after him. This, I may say is a denial of the claim which had been made by the Tontad Swami of the right of naming the Sucessor to the Hundegi Math. He did not say that he had withdrawn his allegiance, nor did he Spend about his new wealth; but by implication he denied all the rights claimed by Tontad Swami.

After this further disputes between the parties began about the entries in the Revenue papers in respect of the lands, the property of the Hundegi Math Exhibit 247 at page 283 is an application made by the agent of Tontad Swami in this connection. He writes:-

The lands the khata of which stands in the name your disciple Andan Swami and (the lands) also the khata of which stands in his name and against which Vakiwalder is entered a Tontad Swami, belong to us and are of our ownership. Andanayya Charanti said that he was Andani Swami & fought hard with us alleging that the lands & maths as above situate in villages belonged to him and were of his ownership. Finally a decision was passed in the High Court to the effect among other things that Tontad Swami alone is the owner of the lands & maths standing in the name

name of Andan Swami accordingly we took with our possessi through court the moveable and immoveable goods & properti also, about which the said person had carried on litigation I hear that as to the lands standing in the name of Andani Swami & the lands & Kattu against which the entry 'Andani Swami Vahivatdar Lolad Swami has been made, which had not been mentioned in that, Anderaya has made an application to Government in collusion with some other persons in Mundargi alleging that he is Andan Swami (and) that he is the heir to Andani Swami and that a false heirship inquiry had been held & that the lands & Kattu standing in the name of Andani Swami should be entered in his name. But we state as follows Andani Swami Guru Lolad Swami is our disciple & before he died in Shaka 1761 he gave in to our possession etc(?). all the estate that was in his possession & died. Forty years must have elapsed since that took place. From that day up to this day no heirship inquiry has been held. There is no reason for us to make an application in respect of heirship inquiry."

and he therefore asked that these lands should be entered in his name. That was in 1888. As a result of this first revenue inquiry the revenue officer made an order that the name of Andan Swami should be entered against the name of Mundy Land.

The next phase of the dispute in chronological order was in 1905, when Lolad Swami II the successor of the plaintiff of 1860, made an application for an heirship certificate under Regulation VII of 1827 to the property of the predecessor of Andan Swami I, the manadhari said to have died 40 years before the revenue inquiry began. This application was heard ex parte and granted, and an application exhibit 129. made by Andan Swami II to set aside the order was dismissed.

In 1908 the land in suit were entered in the name of Lolad Swami II in the Record of Rights and they remained in his name for some years. In that year Andan Swami II filed a civil suit No. 518 of 1908 against Lolad Swami II in the court of the Sub-ordinate judge at Sadar. I shall deal with the documentary title in a recent question here that he asked for a declaration that he was the owner & vahivatdar of the lands then in suit, and was then entitled under Section 10 of the Revenue Code to have the khata of those lands, which stood in the name of defendants transferred to his name. And secondly

that it should be decided that he was the son of Andan Swami Karim Andani Swami who died in 1888. That is Andan Swami 1.

This Suit was withdrawn later on and the name of Andan Swami was entered in the Record of Rights. The extract of the Record of Rights is at page 92 in words of the paper book. The first entries are in column 4 under ~~section~~ the title "name of the holder".

Corresponding with Andani Swami Karu Andan Swami Mundergi Mali Shree jagadguru Total Swami Guru Total Swami Dambal.

In the said extract at page 93 with reference to the name of the registered occupant (khatedar) the name is "Shree jagadguru Total Swami Guru Total Swami Sangthan Mali Dambal" and the name of the then (Kabjedar) is "Andan Swami Guru Andan Swami Mundergi".

This concludes a survey of the documents connected with the dispute between the parties up to the date of this suit and it is clear the Total Swami was declared to be the owner of the lands of the Mundergi Math by this court in 1876. That he ousted the defendant Andan Swami 1, from the Math and the lands then in suit, and appointed a disciple in his place. But Andan Swami 2 did not give up his claim to be the rightful holder of the Math at Mundergi and a new Math was built for him or by him, and he retained possession of the lands in suit, or some of the lands in suit, which had come into his possession on his installation as Andan Swami of Mundergi Math. It is also clear that Andan Swami (I) was never recognized by the holder of the parent Math and derived no title from him, but that he was in possession of the lands in suit from the death of Andan Swami 1 in 1882 till he died.

The principle question in this ~~appeal~~ is whether the learned subordinate judge was correct in saying that the defendant Andan Swami (II) has established his title by adverse possession against Total Swami (II). Before dealing with that I must mention that the decision on behalf of the respondent Andan Swami

is not satisfied with the decision of the learned judge that the plaintiff's title to the suit property was proved. The learned advocate has pointed out that a number of these lands in the present suit has been acquired by the holder of the new Mundergi Matt, - that is Audan Swami & Sivanesa Swami either by purchase or by gift, and his claim is that those which have been grown were given to Audan Swami personally & cannot be claimed by the plaintiff as the properties of the old Mundergi Matt. In answer to this Mr Cayajee has contended that these gifts were made to the Audan Swami personally, but to him as the holder of the Matt, and that if it be held the Matt has continued to be a subordinate heath of the parent Matt at Kanchipuram, then the title to the lands given must have vested in the holder of the parent Matt the plaintiff. The solution of the problem depends on the intention of the donors in each case, and it does not seem to have been seriously contested in the lower court. We have been shown no evidence to throw any light on the matter and we do not intend to go into it, for in our opinion the appeal can be decided on the other issues in the case.

Mr Cayajee on behalf of the appellant has stated two principal propositions. The first is that an agent can not alter the nature and character of his possession, and that his possession can not become adverse unless it is proved that the possession became adverse to the principal to his knowledge and to his acquiescence. The second is that if the holder of a Matt alienates property adverse possession does not run against its until the death of the alienating alienor, and that if the successor of the holder does not sue the presumption is that he acquiesces in the alienation. His acquiescence amounts to a fresh alienation for his lifetime only. The learned Advocate would have us decide that there can be no adverse possession against Tambiran Swamis, inasmuch as on each change in the person of the holder of the Matt a further cause of action arises to recover the property which has been lost to the Matt.

The first authority on which this proposition is based is that of Vidya Varuthi Thirthaswami Balusami Ayyar (1921) L.R. 44. I.A. 302. That was a case of an alienation by a

permanent lease. It was held. –

Except for unavoidable necessity, the head of a Math can not create any interest in the Math property to endure beyond his life. A lessee however, has not adverse possession under article 144 of the Schedule above named until the death of the head who granted the lease. If the lessee's possession is consented to by the succeeding head, that consent can be referable only to a new tenancy created by him, and there is no adverse possession until his death.

At page 322 of the judgement we find the following remark

According to the well settled law of India (apart from the question of necessity which does not here arise) a Mahant is incompetent to create any interest in respect of the Math property to endure beyond his life. With regard to Mahant No 2, he was vested with a power similarly limited. He permitted the plaintiff to continue in possession and received the rent during his life. The receipt of rent was with the knowledge which must be imputed to him that the tenancy created by his predecessor ended with ~~tenancy~~ his predecessor's life and can therefore, only be properly referable to a new tenancy created by himself. It was within his power to continue the tenancy during his life, and in these circumstances the proper inference is that it was so continued and consequently the possession never became adverse until his death.

This principle has been extended to an alienation by sale in Mahanth Ram Charan Das v. Munshi Nawrangi Lal (1933) 35) Bom L. R. 532 at 538. Coyajee argues that in such case the enaction of Land Reform Act merely amounted to an alienation for the period of his own life, and that at his death his successor the plaintiff Land Reforms [illegible] obtained a cause of action to sue for the recovery of the property.

These decisions are of course good laid and binding on us, but with respect we do not think that they are applicable to the facts of the case before us. Here we have not a case of application by a Mahant for the period of his life. The alienation in suit was not effected by the instalment of Indian Succession

in or about the years 1850, it has been held by this court that Tondal Swami has the power to resume the Mali properly and the property appertaining to it at his pleasure and the Court gave effect to this power by giving him a decree in the suit of 1865. By his alienation, then, he created not an estate limited by his own life, but a tenancy at will. After the suit Sudan Swami was in the position of a lessee who continues to be in possession of the leased property after his tenancy has been terminated by the land lord. Tondal Swami could not but did sue for the possession of the Mali, and he could have sued for all the property which had gone into the hands of the Sudan Swami defendant in 1865 at the time of his installation. It appears to me therefore that time began to run against the Tondal Swami in or about the year 1865, when the Sudan Swami denied his right to resume the property. Sudan Swami was in any case a not-an-alienee, but was from the beginning an user per. According to the decision of this Court the Gurukkal Nomineth the successor to the Mutt at Mandagapattu is not Tondal Swami and not the Sudan Swami who was only a Vahivatdar. Therefore Sudan Swami never had any title but was trespasser from the very beginning. Nevertheless, he held the property against the Tondal Swami for the whole of his life and it is difficult to see how his possession can be said to be anything but adverse.

Mr. Vijaya Rao sought to police this difficulty with great urgency. He relies on three documents, the first is the Kabuliyat of 1867 which I have already referred to in which Sudan Swami stated to the police patil that he had been appointed by the Tondal Swami and that he was entitled to the possession of the property as long as he lived. He claimed a right to possession for life and no more. The second document is the plaint in in Suit No. 516 of 1909 which was brought by Sudan Swami for a declaration that he was the owner and Vahivatdar of the lands in Suit, some of which are now in Suit. The passage on which the learned Counsel relies is at page 117. In referring to the Suit No. 562 of 1860 in which his predecessor had been unsuccessful, he said that the lands claimed

Gyanam had not been included in that Suit, that the lands in suit had never been in the possession of the plaintiff in that Suit, and then went on to say....

At the time of that Suit and even prior to it, the said estates was by virtue of his installation, under the Shisya-of the Guru of the plaintiff, Sudani Swami Guru Sudani Swami who had been installed. And the said estates are the estates belonging to the gadi By virtue of his installation the said Sudani Swami Guru of Sudani Swami carried on Vahivat (management) as owner till his death. And even the plaintiff who came to his gadi after him has been since his death upto to-day carrying on management (vahivat) of the said estates as owner.

The first document to which the learned Counsel has referred is the plaint in civil Suit No. 64 of 1924 filed by Sudan Swami (1) the predecessor of the present respondent against several persons for possession of a Matha and lands attached to it, in which he stated that he was the presiding Swami of a Matha at Nanderga which owned the property in suit, and that the defendants ancestor had been put in charge of the Matha and lands in suit as a servant & had passed a agreement on 15th February 1860. The second issue in that Suit was thus -

It is proved that the document executed by the predecessor of the defendants had been passed by Gangayya Son of Lyagappa the plaintiffs Mathi and this was decided in the affirmative. Mr. Gogagee claims that these three documents are evidence that Sudan Swami I had been no more than a life interest & had conceded the right of resumption on his death, and that Sudan Swami II who was claiming to be the legitimate successor of Sudan Swami I made no higher claim since he claimed that his title was based on the installation of his predecessor by the Jointed Swami

This inference if it is possible one from the documents which I have read is based on short passages extracted from long documents principally the passage extracted from the plaint in suit No 516 of 1904. But reading that plaint as a whole, I find that it was never the intention of Sudan Swami I

to admit that he was a mere life tenant or that the Tontad Swami had any right in the Mundargi Math at all. He says in paragraph 3

"The defendant has no right, title or interest in the estates in suit." In paragraph 4 he says ——

"As of Recently the guru of the guru of the defendant i.e Tontad Swami I, has instituted a suit, original suit No. 562 of 1860, in the first class Court of Dharwar, alleging that the deceased, Andani Swami, the guru of the plaintiff was his disciple, and that he should be given possession of the estate managed by him in the capacity of a disciple. In that suit the said deceased Andani Swami had put forth contentions to the effect that he was not the disciple and had carried on proceedings".

Further on he says ——

"The estates in this suit were not included in that suit. Even after possession was obtained in that way the said deceased Andani Swami carried on Vahivat (management) as before of his father estates, i.e. of the estates in suit and some other estates, as owner, and an independent manner, and without regard for the defendant, till his death, i.e, till the year 1888, and then died. Granting that the defendant or his Guru had any right whatsoever over the estates in suit, and as the said deceased Andani Swami putting forth contentions in the above mentioned suit, i.e. since the year 1860 at least, that "he is not my Guru and I am not his disciple", had carried on the Vahivat (management) of the said estates in an Independent manner and without regard to for him, naturally that became adverse, that Vahivat (management against the defendant" and in paragraph (c) of the prayer on page 128, he states categorically that there had been adverse portion from 1860.

I need not read any more of this document. Reading it as a whole it is quite clear that Andani Swami I had no intention of conceding anything. He claimed it

Title of the Tontad Swami and pleased that even if he had had a title it has been lost by adverse possession. The passage to which Mr. Coyajee has referred is a somewhat lame attempt to show that inspite of every thing his predecessor and he were legitimate holders of the Mandargi Matha, and based their title not on usurpation but on legitimate succession.

There are the only two points which have been pointed by the learned Counsel for the appellant, and in our opinion he has failed. I must mention briefly the oral evidence which was led by the plaintiff to prove that Andana Swami II, the man whom he succeeded the defendant of 1860 had "attorned" to the Tontad Swami of that day. The witness Tontad Dewaru, exhibit 386, the Dewan of Tontad Matha when examined for the plaintiff stated, 'The predecessor of the present respondent had come to the Tontad Swami and paid homage to him and took Ashirwad from him and went away'. The only evidence on the point is the deposition of the editor of a news paper who produced a copy of an article which he had written in 1901, to the effect that the Andana Swami of Dambal (sic) had gone to Shri A Tontad Swami, and had come under his shelter, and had requested him 'that he had removed all the differences existing in his mind', and

"Thus the Shri Andana Swami met the latter having entered the Matha of Tontad Swami and thus they became united."

This is led as evidence that Andana Swami II recognised the position of the Tontad Swami II and agreed to hold his land and math at his hands. The learned Judge had disbelieved this evidence, and in our opinion it is not worthy of any serious consideration. At the most it shows that there may have been a friendly meeting between the heads of the Maths, but it is extremely improbable that there was any homage. In fact since the Tontad Swami had already appointed a Swami to the Mandargi Matha, it is almost impossible to suppose that he could have recognised Andana Swami II as the head of the Matha.

The last point I would notice is a complaint by Mr. Desai that the plaintiff had no cause of action to file the suit owing to the fact that his predecessor was still alive. Tontad Swami died in 6th November 1926, and the suit was filed by the present Tontad Swami in July 1926. The explanation which has been accepted by the learned Sub-Ordinate Judge, and seems to us to be sufficient, is that the Tontad Swami II had relinquished his control of the Math, and had handed over more to his successor the plaintiff, in 1926.

The Appeal is dismissed with Costs.

Civil application admitted. No order as to costs.

Per Mackin J. — I agree and have nothing to add.

By order of the Court,
(Sd.) M. A. Rao,
Acting Registrar.

"True Copy"

Sd. x x x
Ag. Deputy Registrar
This 7th day of February 1936

I

Civil Application No. 168 of 1936.

Shriman Niranjan Maharaj, Shri Tontadarya Mahasvami Guru Tontadarya (Original plaintiff) ---applicant.

Vs.

Raghavya alias Rachaya bin Danaya Hiremath (Original Defendant No. 2) ---- opponent.

Application praying for leave to appeal to his Majesty's Privy Council against the decision of this

Court- (Barlee & Macklin J.J.) in first appeal No. 241 of 1929.

Mr. R A. Jahagirdar for the applicant-

" A G. Desai " " opponent-

16th July 1936.

Coram — Barlee & Macklin JJ)

Oral judgment-(per Barlee J); — This is an application on leave to appeal to the Privy Council against the decision of this Court in first appeal No. 241 of 1926.

The subject- matter of the appeal is more than Rs 10,000/- but as our decree affirmed the decree of the Court below, the applicant- has to show that — his appeal involves some substantial question of law.

Mr. Jahagirdar's point of law is that- his client, who is the Swami of a matha, was not barred by limitation from ~~the~~ suing to eject a trespasser, who has been in adverse possession of his predecessor for more than 12 years before his succession. The argument is based upon the authorities which have been cited by me in the course of my judgment — In Vaidya Vaidhi Thirtha, V Balusami Ayya (1924) L.R. 48. I A. 302, it was decided that- in as much as the head of a matha cannot- create any interest- in the Matha property to endure beyond his life, a lessee has not- adverse possession under article 144 unless the ~~head~~ dealing of the head the ~~Matha~~ who granted the lease —. This principle was extended in the case of Mahanth Ram Charan das, V. Munshi Narain Lal, (1933) 35 Bom. L R. 530 to alienations by sales and Mr. Jahagirdar's claim is that — the proposition he has put forward is a legitimate — extension of the principle on which these two cases were decided.

In our opinion this Court cannot —

succeed. The basis of this decision is that the authority of the head of the Math is limited. Except for a necessity he can only alienate the property of the Math for the term of his life. In Mahanth Ram Charan Das V. Munsha Narainji Lal 35 Bom. L.R. 530, it was decided that time begans to run against the successor of the alienating mahant at the date of his succession, and the inference from this is that the title of the dispossessed person in possession, became adverse to the successor after 12 years. Mr. Jahagirdar's proposition that though his possession might become adverse to the successor, it was only adverse to his life interest and not to the estates, is not deducible from this principle.

In our opinion this is not a substantial question of law which will justify us giving leave to appeal to the Privy Council, since a substantial question of law must have some legal bases, and no legal basis for the ~~possession~~ proposition has been put before us. We cannot treat an involuntary alienation as if it was a voluntary alienation.

The second point put forward by the learned advocate is that the decision of this Court was based also on the interpretation of three documents, and that the interpretation of documents is a question of law. This is undoubtedly a fact. But with respect I do not find that ~~the~~ our decision was based on the interpretation of doubtful passages in documents. An attempt was made to show that the predecessor of the present opponent had admitted that he was a Vahivatdar, and not an independent owner of the Math which he claimed, and this argument was based on — as I have said — an order not produced in the suit. We found that though there was mistaken statement — which in itself

clear this under pretension the whole thrust of the argument of the opponent's predecessor was that he was an independent holder of the estate a fact which he ascertained definitely by at various places. Therefore following ~~after the~~ the recognised principles that documents must be read as a whole and their effect must not be judged by isolated passages, we decide that these documents contain no admission of an inferior status.

In the circumstances we do not think that the question of law which would justify our granting leave to appeal to the Privy Council, and as these are the only two points put before us, we reject this application with costs.

By order of the Court,
(Sd.) R.S. Bhavadekar,
Registrar.

True copy
Sd. M.G. Rao.
Offg. Deputy Registrar
this 28th day of September 1936.

Sd. xxx
Sechim.

Copy fee 0-14-0 Rs.	Court fee stamps 0-2-0,	0-14-0 to Govt.
Comparing fee 0-3-0	Sealing fee 0-1-0.	0-3-0 R.V. Rao.
Total Rs. 1-1-0.	0-3-0.	1-1-0. Total
Rupee one and annas one only.	Total Rs. 0-3-0	Rupee one and annas only.
	Annas three only.	

Sd. xxx.
Deputy Sheristadar
28-9-36.

Read :- Application dated 28-5-40 from the residents of Mundargi Petha and deciples Shri Jagat Guru Andana Mahaswami Andanswami of Mundargi through their pleaders Rao Bahadur B.S.Sawakar and Rao Bahd-ur B.L.Patil.

2) Application dated 19-6-40 from the watroktiyar Shidaya Basaya Hiremath of Tontad Swami Math, Gadag and Dambal through his pleaders Messrs. V.G. Koti and S.S.Malimath

3) Report of the District Superintendent of Police Dharwar No. 832 of 20-6-40.

4) Report of the Deputy Superintendent of Police, No.2307 dated 1-7-40.

and 5) Report of the Sub-Divisional Magistrate, P.C. III Dn., Dharwar, No. P.C.L.224 dated 5-7-40.

.....

No. P.C.L.S.R.253
Office of the District Magistrate,
Dharwar, 7-7-40.

Memo:-

The applicants, residents of Mundargi and deciples of Shri Annadani Swami Math of Mundargi request permission to take out cross palanquin procession of Shri Annadani Swami of Mundargi on 14-7-40 , through the streets of Mundargi. The Police Sub-Inspector and also the Mahalkari Mundargi report that there is no objection to grant the permission as there is no likelihood of breach of peace and no obstruction to traffic would be caused thereby. After considering objections raised by Shriman Tontadswami of Gadag The District Superintendent and the Sub-Divisional Magistrate also have reported that there is no objection to grant the permission. Since it is reported by all the officers and stated by the applicants also in their application that there is no likelihood of breach of the peace and no obstruction to the traffic would be caused, hence the District Magistrate Dharwar has also no objection to the applicants taking out the cross palanquin procession in question if it is customary to do so and subject to the condition that they should obtain the necessary pass from the Police authorities for the possession after specifying the route, date, time etc. of the procession as required by the District police Act.

2). If Shriman Tontad Swami and his deciples consider the proposed cross palanquin procession to be derogatory to their religious custom, it is open to him

to approach a Competent Civil Court.

Sd. D.S Modak.
District Magistrate Dharwar.

Copy to :—

(1) The applicants through their pleaders
(2) The opponents through their pleaders.
(3) The District Superintendent of Police Dist. Dharwar U.Cs
(4) The S.D.M. F.C 4th Division Dharwar, U.Cs
(5) The police Sub-Inspector of Mundargi for Information and guidance.
(6) The Mahalkari of Mundargi for Information.

Sd. D.S Modak
District Magistrate Dharwar

Civil Courts.

Exemption from personal appearance in favour of Shri Jagat-guru, Annadani Swami of Mundargi, one of the chief priests of the Lingayat Community in the Deccan.

Government of Bombay.

Judicial Department.

Resolution No. 8928

Secretariat, Poona, Bombay,

Dated, the 25th September 1920.

Memorandum from the Commissioner N.D. No. L.A.W. 41, dated the 20th August 1920.

Forwarding with his recommendation the following letter No. L.A.W. S.R. - 31, dated 31st July 1920, to his address from the Collector of Dharwar.

"I have the honour to request that Government may kindly be moved to exempt Shri Jagat Guru Annadani Swami of Mundargi, from personal appearance in the Civil Courts under Section 133 of the Code of Civil Procedure, 1908.

2. "The Swami is one of the chief priests of the Lingayat Community in the whole of the Deccan and is held in great veneration by them. He possesses about 1000 acres of land, attached to about 66 maths, scattered over the Bombay & the Madras Presidencies. He has established an "Annachatram", in his Math at Mundargi where food is offered to the poor and to travellers. A fair is held annually in the honour of the Swami at Mundargi, which is very largely attended, and at it the Swami feeds the visitors, and gives a money prize for Proficiency in Scholarships etc. His learning and charity have won him a large following even in other communities.

The Swami has given Rs 2 Cost a portion of his Math,
land to Govt. for the Construction of the dispensary, Police Lines, School
and "Town-hall" at Mundargi. He has also contributed about Rs 6000
for the Construction of the dispensary building

(4) "It is the wish of the large and influential bodies
of his disciples, among whom there are Brahmans, Mahommedans,
and other non-Lingayat classes, that he should be exempted
from personal appearance in the Civil Courts as mark of Honour".

Endorsement by the District Judge, Dharwar,
No 2207, dated the 12th August 1920.

Resolution:— The proposed exemption is
sanctioned. The following notification should be published in
the Bombay Government Gazette:—

"Governor in Council is pleased under the
provisions of Sections 133 of the Code of Civil Procedure 1908
(V of 1908) to exempt Shri Jagat-Guru Annadan Swami of
Mundargi, one of the chief Priests of the Lingayat Community
in the Deccan, from personal appearance in Civil Courts"

2). The High Court should be informed as required
by Section 133 of the Code of Civil Procedure.

Sd H. Wilber Force-Bell
Deputy Secretary to the Government of Bombay,
Judicial department.

Stamp

Government of Madras.

Courts.

Civil :- Exemption from personal appearance – Shri Jagat-Guru Annadani-Swami of Mundargi - Sanctioned under Section 133 of the Code of Civil Procedure.

Law (General) Department.

G.O. No. 2998 Mis., Dated 21st July 1926

Read the following paper

From the Karbhari of Shri Jagat-guru-Annadani Swami, Gadag, dated nil

From the Govt of Bombay, Home department No 2998, B, dated 5th July 1926.

ORDER.

Under Section 133 of the Code of Civil Procedure 1908, the Governor in Council is pleased to exempt Shri Annadani Swami ~~Jagat~~ Guru of Mundargi, one of the chief Priests of the Lingayat Community in the Deccan, from personal appearance in Civil Courts.

(By Order of the Governor in Council)

sd V. T. Krishna Ayangar,

Asst. Secretary to Government

To,

Shri Jagat-guru Annadani Swami of Mundargi, Gadag Taluka, Dist. Dharwar, Bombay Province.

The Honourable the Chief Justice.

The Superintendent, Govt. Press, for publication in the Gazette

Copy to the Govt. of Bombay, Home department.

Forwarded to the Jagat-guru Annadani Swami of Mundargi.

(By order) sd. x x x

No. 1822/4.

Home Department.

Bombay Castle, 22nd June 1939

Notification

Under the provisions of Section 133 of the Code of Civil Procedure, 1908, the Govt of Bombay is pleased, to exempt Shri Jagat-Guru Annadana Swami, Guru Annadan Swami of Mundargi, a High Priest of the Lingayat Community in the Dharwar District, from personal appearance in Civil Courts, in the Province of Bombay. (Civil procedure Code 1908 (Act V of 1908))

By order of the Governor of Bombay,

J. M. Sladen.

Secretary to the Govt. of Bombay,
Home Department.

No. L.R.W. 321

Office of the Collector,
Dharwar, 28th June 1939

Copy forwarded for information to —

1) The Manager of the Shri Jagat-guru Annadani Swami, Guru Annadan Swami Matha, Mundargi &c.

2) The Mahalkari Mundargi

3) The Head-Officer, the Dharwar, Dharwar, &c.

&c. Signed by the Coller.

Sd. - x x x

for Collector of Dharwar.

Copy of Order Passed by the Second Class Magistrate Dharwar on the application Andanappa Shiri and 3 others of Mundargi regarding car festival of Shri Annadani Swami of Mundargi

Order under Section 144 Cr P C.

I have heard the arguments on both sides and considered that as the management and performance of the Holemath have taken out a car procession for many years without interference from the devotees of the Holemath, it is undesirable to forbid them to do so this year. There is no reason for any other person to interfere, and disturb, established principle that so long as an authorised Community is acting in exercise of its general rights and without prejudice to the rights of the rest of the Community that authorised Community is entitled to protection against interference.

I therefore cancel the order of the first Class Magistrate which is in my view un-necessary

2nd June 1926.

Sd A Master
District Magistrate.

Copy of application presented to the Collector & District Magistrate Dharwar by the 16th Watandar Mokhdhipar of Shri Dhat Mahaswami gadu of Sadag on 19-6-26 regarding the car palanquin procession of Shri Annadan Swamiji of Mundargi

To,

The Collector & D. Magistrate,
Dharwar

Respected Sir,

The application on behalf of Shriman Veerappa Jagat-guru, Polati Shidhalingaya Mahaswami galuvaru Sansthan Math Sambal of Sadag is as follows.

1) It is learnt that a car palanquin procession of Annadaswami of Mundargi is proposed to be taken out at Mundargi, on or about the 11th July 1926 and a permission has been applied for in that behalf. This is to oppose that and to request your honour to reject the same such

application for permission

2) The applicant is one of the five Head Priests of the Lingayat community. The Swamis of this matha are called in the register of the members of the Community. Although the principle Maths are at Ittagi and Gadag. There are innumerable branches almost in every town all over the Karnataka, viz. in the Presidencies of Bombay and Madras, and in the States of Mysore, Hyderabad, Ramdurg, Sangli, Miraj, Jamkhandi etc. There are several Swamis of this Math as well as the Priests. The Swamis of this Math are held in high esteem by the Rulers of Government. The applicant is one of them. (vide S.L.S. Vol 7 (1908) Appendix A) frequently appears in Civil Courts. It is the special privilege of the Swamis of this Math to be carried in a palanquin in procession with the Panchakhalshas. This is a Sanskrit word and is not used by other Swamis of the Lingayat Community. Each Math has a history of its own. The Andana Math is certainly not one.

(3) This Andana Math was originally founded by the Predecessors of the applicant's Math. It is not a self created one, it is a Math where food was distributed in charity. The predecessors of the applicant used to maintain Annadanam Math. They began to appoint their Sub-ordinates as Annadana Swamis to look after Annadana Maths. Similarly the Annadana Math at Mundargi also which was started by Tontad Mahaswami gadi of Gadag, and as such was directly subordinate to the latter. But the latter Swamis have appointed the Annadana Swamis for Mundargi Math. This point is conclusively decided by the High Court of Bombay in Special No. 277/1875.

(4) As days passed the local Swamis at Mundargi began to gather local influence and instead of

and gradually lies on the over Lordship of the Jagadguru Mahaswami at Gadag. As the Annadanaswami thus began to assert his independence, the then Tontad Mahaswamigalu ejected the former from the math. But he still managed [illegible] of his hold over the properties of the Math without [illegible] the same as [illegible]

A [illegible] that the Annadanaswami [illegible] in palanquin [illegible] privileges [illegible] [illegible] He [illegible] for [illegible] [illegible] [illegible] is grotesque. He is not entitled [illegible]

5) [illegible] at the first occasion the Annadanaswami [illegible] to get the [illegible] [illegible] [illegible] [illegible] once 3 or 2 [illegible] orders to get the Same.

But on every occasion his attempt has met with a failure so far as the applicant could trace (within short space of time after coming to know the present move) The said present Annadanaswami predecessor (also called Andanaswami was prohibited [illegible] from enjoying these privileges by the order dated 9-7-12, passed by [illegible] Magistrate and [illegible]. By his order dated 9-8-13, the then District Magistrate and Collector, Mr. E. Maconochie also, prohibited the Andanaswami from being carried in a Cross palanquin (A certified copy of order is appended hereto) Andanaswami appealed to the [illegible] against this order, but the appeal was rejected on 13-12'13. (Copy of order of J.D. No. 884 is appended)

(6) It is also learnt that Andanaswami regularly filed a civil suit on 277/1914 of Gadag Court for obtaining a declaration of his right [illegible] [illegible] [illegible]

and that the same was dismissed. The matter was taken up to the High Court in Appeal No. 822 of 1917 which was also dismissed. Under these circumstances, the said previleges cannot be claimed any longer for the said Andani Swami.

(7) Under such circumstances, the new assumption of such previleges by Andani Swami amounts to challenge to the supremacy of the applicant, especially because at Mundargi there are two Andani Swami Maths, owing allegiance to the applicant, and the other to the Andani Swami in question. The local Lingayat public of Mundargi is divided into two sections, one devoted to each of these two Maths. The usurpation of these previleges by Andani Swami will be resented by the followers of the applicant's Maths, and in all probability it may cause breach of public peace.

(8) The hon. applicant ordinarily resides at Gadag. He had no idea of the move of Andani Swami's Cross-Palanquin. Even Bhakteas of the applicant appear to have had no clue till very lately. The sudden rumour that such a ceremony is being arranged has upset them. It is just-likely that the organisers of the proposed ceremony might have concealed the above facts. If as a result of an such one sided enquiry permission is given, and it will enhance the elements of raising a fresh and long standing dispute. This may in all probability lead to grave disturbances of peace, and the disciples of the applicant abound in Mundargi and also in the Villages round about the village place. In the interest of public peace and tranquility it is necessary that the one ceremony of carrying the Andani Swami in cross palanquin along with using the pancha Khalshes at that time be prohibited.

(9) As the matter is one of grave consequence, the applicant desires to bring it to your honour's special

notice and desires that your honour will be pleased to prohibit the proposed procession in the best interest of both the parties and also in the interest of the Public Peace and Safety.

(10) It need not be repeated that the applicant's request is quite just and legitimate, since the Andani Swamis in question have never enjoyed the said privileges, while on the contrary every assertion of his rights has been met with a reversal. It has thus been several times held that he has no right to enjoy the previleges, under such circumstances, it is the first duty of the Magistrate to respect the established rights. From this point of view also, the proposed procession needs to be prohibited.

(11) As above stated the applicant does not yet know the grounds or grounds on which the claims of the Andani Swami are sought to be established. Only he is permitted to know them, he will see his way to prove them to be untenable.

For the foregoing reasons, it is prayed that the Cross Palanquin procession be disallowed forthwith.

Dharwar
19-6-1940

Hoping to be obliged,
I remain
Sir,
Yours faithfully

Sd. ಶ್ರೀಮಂತ ಸರದಾರ ಘಾಟಗೆ ಪಾಟೀಲ ಯಾದವರಾವ ಸರದಾರ ಘಾಟಗೆ ಪಾಟೀಲ ಯಾದವರಾವ ಸರದಾರ ಘಾಟಗೆ ಪಾಟೀಲ ಯಾದವರಾವ ಸರದಾರ

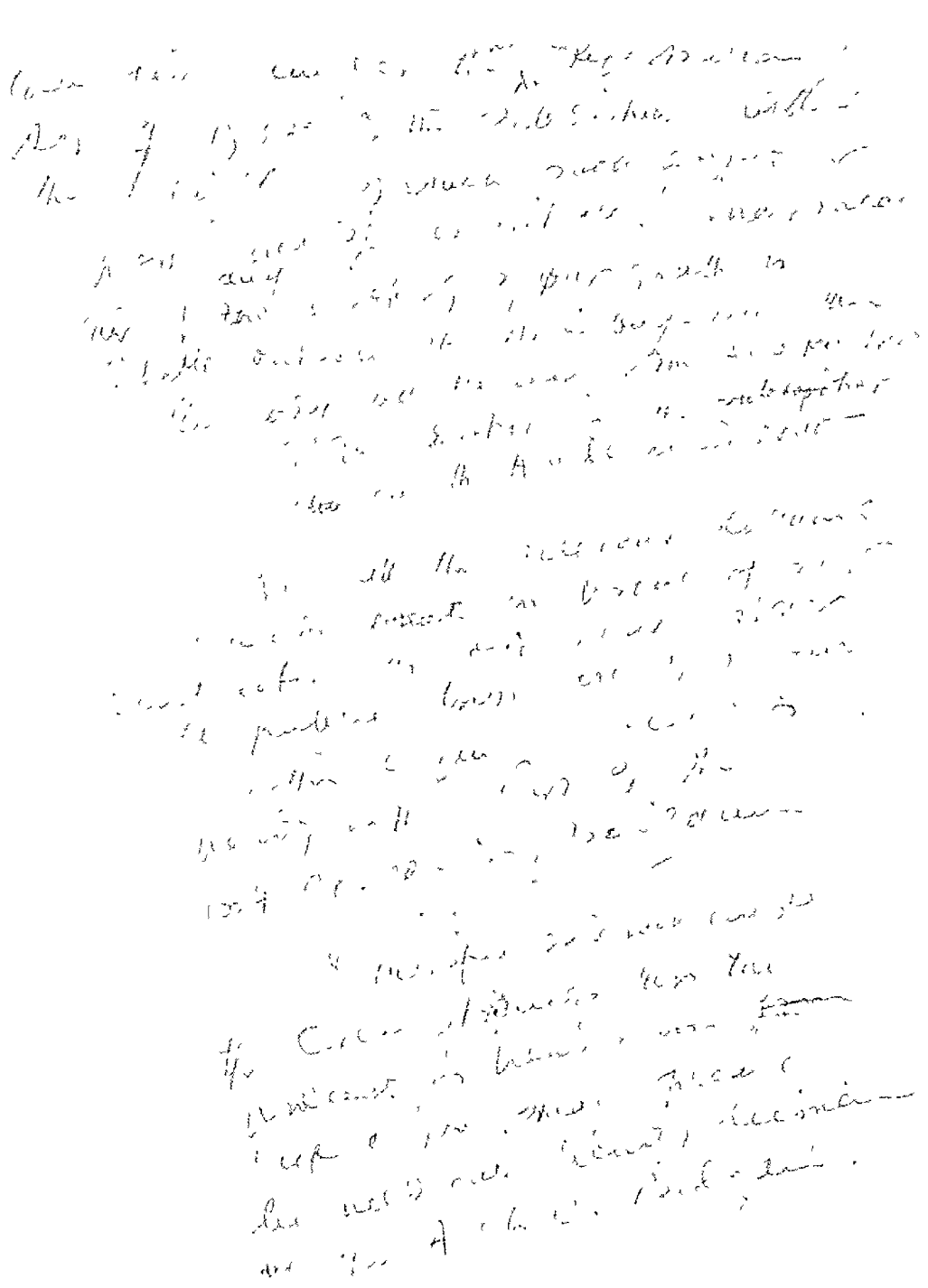
For and on behalf of Shrimant Raja Jaisal-guru, Tontia, Shridhigaya, Mahaswami gadnavam of Dandal and Kadas.

(Holder of Power of Attorney)

Sol.
S. S. Malimath.
advocate

Sol.
V. G. Kotti
pleader

آپ کے مسئلہ کا حل ہو گیا ہوگا اور ہوئی سمجھ میں
خیر خود مختار ۱۲۶ دسمبر



To

The Collector and [illegible],

Subject : Cross-examination of [illegible] and [illegible].

Respected Sir,

In continuation of the application dated 19-6-1940, filed on behalf of the Accused [illegible] and [illegible], the undersigned has to submit as follows :-

At the time of the last application above noted, the applicant had no occasion to see the application made by or on behalf of the [illegible] Nunnari, who claimed the right to be carried in cross-palanquin. Soon after the said application, an application was duly made to the Collector to get a copy of the application for permission made by or on behalf of the said [illegible]. It is to be reported that no copy has been furnished as yet.

2. In the last application dated 19-6-1940, it is contended that the move for the cross-palanquin procession was kept concealed from the other party. Naturally, one section and a big section of the public was in dark and so, even the

police authorities and others, must have been carried away by the statements of the people belonging to one side only. Any order passed by your honour on such an one sided enquiry would lead to unfortunate results.

3. In the said application dated 10-6-1940 reference has been made to the judgments of the civil courts wherein it was held that the Andhenswami has no right to be carried in a cross-palanquin at the time of presenting the application, it is requested that an opportunity should be given to place the copies of those judgments at the time of final hearing. No such opportunity was unfortunately given. The copies are produced herewith. They will show that Civil Court has held that the Andhenswami has not got the right which he claims.

4. It is learnt that since the matter came to the notice of the other side, many applications have been made by the Bhaktas of the Shriman Niranjan Nigadguru Sontad Vedi against granting permission to Andhenswami. It is learnt that the proper enquiries have been now started by the Local Magistrate and the Sub-Inspector of Mundargi. It is thus clear that a regular report is still to come from them. The reports so long received by your honour are all one sided.

5. The order dated 7-7-1940 passed by your honour either presumes that it is customary with Andhenswami to be carried in a cross-palanquin or it makes it a condition precedent that he should prove such a custom. The order dated 9-8-1915

and

To

The Collector & District Magistrate,

Dharwar District,

Dharwar.

Respected Sir,

The application on behalf of Sreeman Nirnjan Jagadguru Potad Shadh Linguraj Shastri Malevaru, Gensthan- adh Dabal & Gadag, is as follows :-

1. It is learnt that a Press-I nguin procession of oneAndnewand of Mundargi, is proposed to be shmmkm celebrated at Mundargi on or about the 11th July 1940 and a permission has been applied for in that behalf. This is to oppose that move and to request your honour to reject any such application for permission.

2. The applicant is one of the few Arch-priests of the Lingayat Community. The Gaudis of his Peth are held in high esteem by the members of the Community. Although the principal Maths are situated at Dambal and Gadag, there are innumerable branches in almost every town all over the Karnatak - Viz. in the Presidencies of Bombay and Madras, and in the States of Mysore, Nizam, Kadur, Sangli, Miraj, Jamkhandi etc. There are several Inams given by the British as well as --

pre-British Kings. The Swamis of this Math are -- held in high esteem by the British Government. The applicant is exempted (under Section 133 of Act V of 1908) from personal appearance in Civil Courts. It is the special privilege of the Swamis of this Math to be carried in a cross-palanquin with the use of Pancha-Kalashas. Such a right is not available to other Swamis of the Lingayat Community except a few, among whom the Andana-Swami of Mundargi is certainly not one.

3. This Andana Math was originally a branch started by the predecessors of the applicant's Math. As the name itself indicates, it is a Math where food was distributed in charity (Anna + dana). The predecessors of the applicant used to maintain -- several Annadana-Maths. They began to appoint -- their subordinates as Annadana-Swamis to look after these Annadana-Maths. Similarly the Annadana-Math at Mundargi is one which was started by the Totad Mahaswamigalavaru of Gadag and as such, was directly subordinate to the latter. It is the latter Swami that appointed the Andanaswami for Mundargi Math. This point is concludèvely decided by the High Court of Bombay in Special Appeal No. 277/1975.

4. As days passed, the local Swami at Mundargi, began to gather local influence and -- support and gradually disown the ~~overlordship~~ over-lordship of the Jagadguru Mahaswami at Gadag. As the Andanaswami thus began to assert his indepen-dence, the then Totada Mahaswamigalavaru ejected the former from the Math. But he still managed to keep his hold on the properties of the Math without any right, or some of without any right and to call himself by the same name as Andanaswami. From this it is clear that that the Andaniswami whose

procession
er ss-palanquin/ceremony is to be performed is but disciple of the applicant. He is not an indepen-dent Swami, much less a Swami of any eminence. His claim to be carried in a cross-palanquin with Panchalohas is grotesque. He is not entitled to it.

5. This is not the first occasion when the Andanniswami attempts to get the privileges of cross palanquin etc. It has been his persistent and repeated effort since over 2 or 3 decades to get the same. But on every occasion his attempt has met with a failure. So far as the applicant could trace (within short space of time, after coming to know of the present move), the said present Andanniswami's predecessor (also called Andanniswa was prohibited from enjoying these privileges by the order dated 9-9-1912 passed by the Sub Division l Magistrate and Deputy Collector. By his order dated 9-8-1913, the then District Magistrate and Collector Mr. Maconochie, also prohibited the Andanniswami from being carried in cross-palanquin. (A certified copy of this order is appended hereto). Andanniswami appealed to the Government against this order; but the appeal was rejected on 13-12-1913.

6. It is also learnt that Andanniswami regularly filed a civil suit No. 277, 514 of Sunday Court for obtaining a declaration of his rights to enjoy the above said privileges and that the same was dismissed. This was also taken upto the High Court in Appeal No. 842/1917, which was also dismissed and Under these circumstances, the said privileges cannot be claimed any longer for the said Andanniswami.

7. Under such circumstances, the new assumption of such privileges by Andanniswami,

amounts to a challenge to the supremacy of the -- applicant - especially because, at Mundargi there are two Andaniswami Maths, one owning allegiance to the applicant and the other to the Andaniswami in -- question. The local Lingayat public of Mundargi is divided into two sections, one devoted to each of these two Maths. The enjoying of these privileges by Andani -swami will be resented by the followers of the -- applicant's Math and in all probability, it may cause a breach of public peace.

6. The applicant ordinarily resides at Gadag. He had no idea of the move of Andaniswami's cross palanquin. Even the Bhaktas of the applicant appear to have had no clue till very lately. The sudden rumour that such a ceremony is being arranged has upset them. It is just likely that the organisers of the proposed ceremony might have concealed the above facts. If as a result of such an one sided enquiry permission is given, it will enhance the dissentions by raising afresh a long-standing dispute. This may in all probability lead to grave disturbances of peace, as the desciples of this applicant abound in Mundargi and also in the villages round about that place. In the interest of public peace and tranquility, it is necessary that the one ceremony of carrying the Andani -swami in cross-palanquin and of using the Pancha Kalashas at that time be prohibited.

9. As the matter is one of grave consequence the applicant hastens to bring it to your honour's special notice and desires that your honour will be pleased to prohibit the proposed procession in the best interest of both the parties and also in the interest of public peace and safety.

10. It need not be repeated that the appli-cant's request is quite fair and legitimate, since the said minor / incapacitated has never enjoyed the said privileges, while on the contrary every encroach-ment of his rights has been met with reverence. It has thus been several times held that he has a right to enjoy these privileges. Under such circum-stances, it is the first duty of the Magistrates to respect established civil rights. From this point of view also, the proposed procession needs to be prohibited.

11. As above stated the applicant does not yet know the grounds on which the claims of the Andrimaths might be established. If only he is permitted to know them, he will see his way to prove them to be untenable.

For the foregoing reasons it is prayed that the cross-pulkumgin procession be disallowed forthwith.

Hoping to be obliged.

Dharwar
19-3-1940

I remain,
Sir,
Yours faithfully,

For and on behalf of Shree Nirnjan
-ayn Jagadguru Tontada Siddha
-linga Maheswar Gulavaru of
Dambal and Gadag.

(Holder of Power of Attorney).

fifteenth

Copy was applied for by post on the 15th April 1926

(3580)

Record Keeper.

Cr 4-14-0
Com 0-13-0
P 0-2-0
5 13-0

It was posted for delivery on the (23rd) April 1926.
(twenty third)

Record Keeper.

It was sent by post on the 24th of April 1926
Twenty fourth

Record Keeper.

In the Court of the Civil Judge Dist Bijapur.

At Bijapur. Tuesday 24th 1926.

No 360 of 1926

Plaintiff (Appellant).

Pshmanao — Mutut Swamy Mooroo Mutut Swamy Mallawy
Vasudevrao. — Hereditary Agent Dod Siddingmurda Guroo — Appellant
Mutut Swamy

Against.

Pleader for respondent.
Shrinivasrao Anchrao
Patad Karad absent and not represented

Anderao Channaveerappa Guroo Mutut Swamy — Respondent.
Ratnasmurda Guroo Mutut Swamy

Claim Rs 22500-6-8.

This suit was instituted by Dod Siddling Murda on behalf of Mutut Swamy who claimed a Math, lands and -- Jamdens attached situated in Mundrgi Taluka Bambal. Also lands situated in Mulakeri the full management of which had been entrusted to Anandswamy Jogi, Channaveerswamy -- deceased but he resigned the trust and plff sent two other disciples the defts to take charges and they falsely pretending they had been entrusted with full powers, assumed entire management and under date 1953 6th June refused to

fifteenth

Copy was applied for by post on the 15th April 1926.

Record Keeper.

(2580)

Cr 4-14-0

Com 0-13-0

P 0-2-0

5-13-0

It was ready for delivery on the (23rd) April 1926.
(Twenty third)

Record Keeper.

It was sent by post on the 24th April 1926
Twenty fourth

Record Keeper.

In the court of the Civil Judge Dist Dharwar.

At Dharwar. January 28th 1868.

No 360 of 1867

Pleader for appellant.

Vishwantrao Vasdevrao. — Twatut Swamy Gooroo Twatut Swamy of Bellary by his general Agent Dod Shidlingmuree Guroo Twatut Swamy (Appellant)

Against.

Pleader for respondent. Shreenivasrao Huchrao Patad Varee absent and not represented

Andanya Charantee Gooroo Twatut Swamy
Patreemuree Guroo Twatut Swamy (Respondent.)

Claim Rs 22560-6-3.

This suit was instituted by Dod Shidling Muree on behalf of Twatut Swamy who claimed a Math, lands and -- gardens attached situated in Mundargi Taluka Dambal. Also lands situated in Mulekeri the full management of which had been entrusted to Andanswamy urph., Chanbasav-Swamy -- deceased but he resigned the trust and plff sent two other disciples the defts to take charges and they falsely pretending they had been entrusted with full powers, assumed entire management and under date 1853 6th June refused to

acknowledge plff. The defts after this quarrelled and preferred charges against plff in the criminal Courts which were disposed of July 1857. Hence this action.

Tundarpe.

Value of Math	16000
Lands attached	7505

Hulleckerelands.

Fields	600
Revenues Rs 14-15-2 X 10	149-7-8
	24254-7-8

Plff produces a document from deceased Andaneya dated 16th March 1851

The defence of Andaneya

1. My name is Andaneya Swamy Gooroo Andanyswamy and I am in full managements and plff has styled me incorrectly

2. Plff constantly resides at Dambal and cannot sue by general Agent.

3. The claim is opposed to Reg V of 1827 & 1 C 1. Plff is not proprietor of the math, he has never managed and it has been in possession of my Guroo for many years

4. The claim is opposed to Reg 18 of 1827 & 16. The value of the Math is 25000 Rs and trees also are worth -- 1500 Rs X 10 = 15000.

5. The serv Inam lands and gardens are not the --- property of plff, they were acquired by one Guroo and are entered in the public accounts in his name and we have ~~he has~~ ever enjoyed them. Plff never has done so.

6. The claim is fraudulent. Plff holds lands maths in Bellary and Copbal as do we, but we are wholly unconnected.

7. Plff has no sort of claim to the revenues

8. The document produced by plff is a forgery --- Andanswamy did not write it nor had he authority to do so and plff's examination before the Revenue Courts will ---

prove the forgery nor does the document apply to the claim

9. Patree Waree deft No 2 is a servant of plff and has been fraudulently made a party to this suit. He is not in possession of any portion of the claim.

The defence of Patree Waree

I have not offered any opposition to the claim and should not have been made a party to the suit. The P.S. Amin at Dharwar laid down the following issues.

1. Plff sues by general attorney is he a resident of Bombal or of foreign territory

2. Is claim undervalued

3. Is deft properly denominated

4. Plff to prove his proprietory title and that defts were nominated by him. Defts to disprove and show their title and determined.

1. Totswamy is not a resident of any particular territory as ruled s.a. No. 2210 dated 23rd March 1847-- (p 68 Pallas Reports)

2. Claim is not undervalued

3. Deft is Andanswamy

4. Claim rejected with costs of deft No 1

Deft No 2 to bear his own costs.

Totat Swamy by his agent Dod Shidling Waree --- appeals on the grounds.

1. The decree is against evidence and respondents admissions.

2. Respondent No 1 is not Andanya Swamy but Andanya Chamtee.

By Court. How is it that Twatat Swamy appointed by Appointed by Andan-Swami if the Maths are distinct

Shreeniwas Twatat Swamy had this power. It is like the case of the Peshwas who were supposed not to be confirmed confirmed until approved by Raja at Satara Pallard but the Raja had no real power.

By Court. The two cases are not parallelwho selected

nominee for approval of Tatat Swamy.

Shreenivas
Shrinivas. The chief decicples of four or five maths -- selected the successor who was installed or consecrated by Tatat Swamy but when once ceremony was completed Tatat Swamy could not remove the nominee nor had he any power -- over the math.

By Court. But how came Tatat Swamy to possess this power.

Shreeniwasrao. He is a high priest and same custom -- prevails amongst Brahmins.

Eshwantrao. See Ex No 61 in which Andanya admitted -- that for 3 or 4 years Narogeri Shidlinga a decicple performed service until he was appointed by Tatat Swamy.

By court. This father confirms the explanation.

Eshwantrao. No, because Shidling Waree was a decicple of Tatat Swamy.

By court. But explain why the math and lands are registered in name of Andanya Swamy wahiwatdar Tatat Swamy

Eshvantrao. That means Andaneya is near agent of --- Tatat Swamy

Shreenivas. Then why are some lands in name of Andany Swamy alone.

By court. Is Patree Waree name of an office of the Math

Shrinivas
Shivarao. Yes. The leaves necessary to Lingayat worship are collected by a decicple who is called Patree Waree and his family name is lost.

By court. Then why has Shidling Waree retained his -- name.

Shreeniwasrao. We may not have had any special duties

By court. The court understood you to mean that on becoming a decicple the family name was merged in the brotherhood or religious order.

By court. All decicples call themselves as Shidling Gooru Tatat Swamy. So what is the object of altering Guroo into gomshta in Ex 48. So far back as 1770.

Shreenivas. That is a petition or order on a petition from Peshwa.

Wasdevrao. Totya as head priest would never have --- called Andanya Guroo How could he the word Shish would -- have been employed.

Proceedings closed for the day.

Sd/ H. H. Shaw

Judge.

January 29 1868.

Hearing resumed this day.

Counsel as before.

By court. How did it happen that Shidlingmaree acted so long.

W. Shreeniwas. Andany Swamy became mad and Shidling a -- Maree acted until the heads of caste in different villages assemble and selected successor.

By court. But suppose That Swamy refused to confirm the selection of that assembly.

Shreenivas. The appointment would still hold good.

Wasdevrao. To show how incorrect this advice is See Ex No 61.

By court. Ex No 48 shows that the Tot Swamy has been quarrelling with the Andany Swamy since 1770 A.D. How then can you come into court your plaint being dated 90 years afterwards.

Wasdevrao. The dispute has not been continuous and when the inquiry was instituted before the Inam Committee. Andanya remained silent.

By court. What was result of inquiry under Ex No 48.

Wasudevrao. That Andany Swamy admitted the superiority of Tot Swamy.

By court. But you offer no proof.

Wasdev. Yes. The ~~Revenues~~ Rooms were paid to Tot Swamy.

Shreenivas. Yes. But the Collector ordered the ~~Revenue~~ Rooms

Mr Adams
Secretary.

to be paid to whom they were due and the Karkatar paid to Mot Swamy see Ex No 63.

By court. But what steps did you take to rectify that mistake.

Shreeniwas. My client was not then a pointed Pathaya dead Anadanya Swamy then managed.

By court. If your client is independent of the Tot-Swamy. Why did he pay Rs 500 and 300 as per ex No 61.

Shreeniwas. It is a common arrangement to pay Patho-Ochay expenses.

By court. Yes, but the court asked why he allowed -- 500 and 300 Rs to be taken instead of the 40 Rs agreed

Shreeniwas. It was a voluntary offering.

By court. The tone of ex No 61 scarcely leads the -- court to suppose that these offerings were voluntary.

By court. What is the use of the Kamar filed with -- plaint if the quarrel of 1770 was not continuous.

Vaikuntrao. Anadanya left the math and it was obtained from him during the inter regnum.

Shreeniwas. The quarrel was before the Magistrate's courts from 1863 to 1867 and this Kamar was not produced at those enquiries and it was not registered until January 1860. The value of this Kamar is therefore apperant.

The court has to consider,

1. Whether the claim is barred by law relating to limitation.

2. If it is not, whether appellant has proved his claims to the Mundargee Math and lands attached thereto -- situated in Mundargee and Wallikeri.

No other issues sought by either side.

The court has carefully considered the arguments of counsel and has endeavored to understand the evidence to be collected from the mass of useless information recorded and the following appears to be the real state of the case.

Heris later.

The Mundargee Math under a swamy called Andanaya as one witness says because it is his duty to dispense "An" and "Dhan" again, is subordinate to a higher Math presided over by a Swamy called Twatat because he resided in a Tota or garden.

The subordination is shown by the numerous records in which Andanva is registered as the Wahivatdar of -- Twatat Swamy and Exs Nos 66,67,68,69 which prove that other rent free lands held by Andany Swamy are to be resumed by the state on the death of the then Twatat Swamy and therefore there can be no doubt but that at one time the Mundargee Math was completely under the control of the Swamy at Gopbal called "Twatat". But it is shown that in 1770 A.D. the Swamy Andanva had usurped some of the powers of the -- Twatat Swamy see Ex No 48 and there is no evidence to show taht Twatat Swamy ever regained his lost position ex No 44 dated 1797 is an arrangement to pay certain monies by --- Twatat Swamy . Shree Andanva and another to other parties and the position of shree Andanva Swamy herein is certainly that of an equal of Twatat Swamy Ex No 50 is a mere acknowledgment of spiritual superiority which is not denied even now.

It is not very clear how the parties to this -- suit treated each other until 1853, but the Andany Swamy who in that year presided over the Mundargee Math, seems to have become insane and the math was left to the care of the Waree Shidling. The Twatat Swamy taking advantage of the interregnum came down upon the Math and he may have -- gained over this man, but as soon as respondent No 1 was appointed "Andany Swamy" he resisted the authority of the Twatat Swamy and the dispute was carried into the Police courts and there was prolonged until 1857 nearly four years during the whole of the time Ex No 1 the kamr was not --- produced and that document and ex No 48 are not trustworthy The word Comsta is a plain alteration of the word "Guru"

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and it is on these two unreliable documents that the claim is mainly based.

The court cannot find that Twatat Swamy has since 1790 up to date of plaint 1860 ever directly managed the Math and lands attached as set forth in the plaint and even during the period of Andanva's insanity when there was no Swamy Twatat Swamy did not take the proceeds of these --- lands but was obliged to leave them in custody of Shidling Varee. Whether Twatat Swamy or the Ajas of different villag Mathe selected the present Swamy to be Andany is of little moment, it is evident that the Twatat Swamy had no more -- real control over the selected nominee than a dean and -- chapter possess when a congee A. Tiro is issued recommending a person as bishop. Andany Swamy respondent No 1 and Twatat Swamy appellant are merely representatives of their respective orders and both are equally bound by the acts of ~~their~~ predecessors. Twatat Swamy therefore has no right to bring this claim and it is declared barred by the law relating to limitations Regulation V of 1827 Sec 1 clause 1.

The Principal Sadar Ameen will be called upon to explain the delay in disposal of this suit which as at present advised the court deems wholly inexecusable.

It is needless to argue the other issue and for these reasons the court confirms the decree of the Lower court and rejects the claim of Twatat Swamy to the Math and lands attached situated in Hundargee, and the lands situated in Hallakaree and Poona. Costs upon Twatat Swamy.

Sd/Chas. F.W. Shaw.

J U D G E.

Typed by

C.K. Patil

Compared by

" True Copy "

Sheristedar.

Karkun.

Argument on behalf of Shri Jagadguru Totadswami of Order that Annadanswami of Mundargi should not be allowed to go in procession seated in cross palan - quin with Pancha Kalasa.

.....

A detailed inquiry was held in this respect by your worthy predecessor, Mr. D. Maconochie, and an order prohibiting Annadanaswami from enjoying those rights has been passed by him on 9-8-1913.

It is a well considered order and I beg to adopt it as my argument in this case, so a copy of it is attached herewith. Annadanaswami's appeal to the Government on this order has been rejected: a copy of that also is attached herewith.

Annadanaswami Math is a subordinate to that of Totadswami. This fact has been established in a dispute which went up to the High Court: vide Special appeal No. 277 of 1875 referred to in the order of Mr. Maconochie. The desciples of Shri Jagad - guru Totadaswami will resent the assumption of the privileges by Annadanswami. Hence there is every likelihood of the breach of public peace. In the last but two papers of the order referred to above Mr. Maconochie says " It would be directly contrary to the interest of the public or and peace to admit it (privilege) in the case of every Math that chooses to cut itself off from the present institution.

The principal points are 3:

1. The privilege of Pancha Kalasa and cross palanquin are enjoyed by Mutts of Maths of unques - tionable preeminence.

10

Todadswami Math belongs to that order and Todad swami's right to enjoy those privileges hasbeen considered and admitted by the Collector and District Magistrate in his order of the 14th May 1903.

The Annadanaswami Math is not a Math of that position but it is subordinate to that of Todad swami and Annadanaswami has not enjoyed the right previously.

The assumption of those privileges by Annadanaswami is a challenge to the supremacy of Todadswami and will mx cause breach of the public peace.

It was on the score of these points, that Annadanaswami hasbeen prohibited from enjoy ing these privileges by the District Magistrate, Deputy Collector & Divisonal Magistrate in his order passed on 8-8-1912, and by the Collector and District Magistrate, Mr. Maconochie, in his order passed on 8-8-1913 and Annadanaswami's appeal to the Government on the order of the District Magistrate was rejected on 13-12-1913.

His Civil Suit in this repsect went up to the High Court and was decided against him.

Onely two years back the 1st Class Magistrate of Gadag prohibited Annadanaswami from taking out a cross palanquin procession and with Pancha Halasa.

He is persistently making applica tions in this respect and all of them are reject ed.

How to explain the prospective positions held by the Todadswami and Annadanswami,

I will give a short history of the original of Annadana swamis. Annadana Math means a Math where food is given in charity(a free boarding house). Totadswamis of old maintained many such Math. Totadswamis recently began the practice of appointing Annadanaswamis to look after these Annadana Maths. Annadanaswami is always appointed by Totadswami. This point is set at rest by the decision of the High Court of Bombay in its special appeal No. 277/1875. Therein it has been held that the tenure upon which the Annadanaswami held lands was such that Totddswami was entitled to resume possession of them at pleasure. Ex. 46 in the said appeal shows that Totddswamis were masters of the Annadana Maths long before there were any Andanswamis. Ex. 50 in it which is a letter written by several Swamis, including Annadanaswami is a clear acknowledgment of Totadswami's supremacy. This case arose out of a dispute in which the predecessor of the present Annadanswami denied the overlorship of the Totadswami and tried to assume independence and ended in ejecting him from the old Annadana Math at Hundargi. The present Math of Annadanaswami at Hundargi is built quite recently.

In dismissing Annadanaswami's suit No. 277/1914, for delcaration of his rights to enjoy the privileges in question, the learned Sub Judge has decided the privileges of cross palanquin and Pancha Kalasa are special privileges enjoyable by High Priests of the Hindu Religion, like Totadswami and cannot be claimed by upstarts like Annadanaswamis. The concluding words of his judgment are " The streets are public no doubt; but they are not to be used for trespassing on the rights of the Arch-priests of the Hindus, who alone are entitled to go in a cross palanquin with its paraphernalia and not their subordinates and desciples

like the plaintiff (Annadanaswami) nor members of the public at large.

Under these circumstances there are good grounds to hold that the assertions of these -- privileges by the Annadanaswami will be resented by the followers of Totadswami, who are to be to found in each and every village of this part of the -- Karnatik and will be a cause for the breach of -- public peace.

In the village of Venkatapur Totadswami has got a Math and a field and there are followers of him in that village as also in villages surround - ing it. The report now sent by the Police is one sided, the desciples of Totadswami have not been heard. District Magistrate has once prohibited the Annadanaswami in this respect and that order has been upheld by Government. So it is requested that Annada naswami should again be prohibited from using Panch Kalasa and cross palanquin.

Annadanaswami is persistently making applications through his men each year since 1910, this has become a regular nuisance to Totadswami to oppose him each time. So it is requested that Local Government may be moved to take action under section 144 (6) to issue permanent order of prohibition to Annadanaswami and his desciples.

An application had been made for a copy of Mr. Maconochie's orders but a reply has been sent that it cannot be found, a copy of a certified copy of it is kept so also as regards the Government order.

In the Court of the Collector & District Magistrate,
Dharwar.

List of papers put in by the applicant.

Description	Date	
1. Copy of the copy of the order of Dist. Magistrate prohibiting Annadanaswami from using cross palan -quin and Pancha Kalasa.	9-8-1913.	Copy had been applied for but not obtained so copy of the copy is kept.
1. Copy of the copy of Govt. order confirming the -- above order of Dist. Magistrate.		
1. Certified copy of High Court judgment in Appeal No.277/1875.	6-10-1876	
1. Copy of D.D.C's order.	9-9-1913.	
1. Certified copy of the order of 1st Cl. Magis -strate Gadag prohibit -ing Annadanaswami from using cross palanquin & Pancha Kalasa.		
1. Private Copy of Sub, Judge Gadag; Suit No.277/1914.	26-1-1912	As there no time to get a certified copy printed copy is produced.
1. Certified copy of judg -ment of High Court in Appeal No.822/1917.	11-8-1920.	

Report of the Kannarese application
of the villagers of
villages in
Mundargi
Potha.

To

The Collector & District Magistrate
Dharwar.

That Annadanaswami who is really and is decided to be desciple and subordinate of Jagadguru Totadswami in High Court appeal No. 277/1975 should not be allowed to take out a procession of cross pal anquin with Pancha Kalasa.

That his applications for same have been rejected by D.D.C. in 427 D/ 8-8-12 D.M. on 8-8-13 and the appeal against Government has also confirmed it. He has also failed in Civil suits for the same and recently by the 1st Class Magistrate Gadag on 20-3-1921.

Inspite of all these orders his attempt to get permission for cross palanquin is with the intention of breaking public peace.

So it is earnestly prayed that Annadanaswami should be prohibited from taking out procession of cross palanquin with Pancha Kalasa in any part of the Potha.

Ld for or 2,3/11/20
Copy rec'd 27/11/20
Copy (s) issued on 29/11/20

Asstt to Registrar Civil Judicature

Paper charges
0—0—4.
Dies pour out,

In the High Court of Judicature at Bombay.
Wednesday the 11th day of August 1920.
Appeal No. 822 of 1917 from Appellate decree.

Shreeman Niranjan Jagadguru Andaniswami Guru Andaniswami Sansthan-Math Mundargi by his Vakmukhtiar Sobaya Mahalingaya (Original Plaintiff) — Appellant

versus.

1, Totadswami Guru Totadswami; 2, Totaya Andanaya Mangluri; 3, Sangayya Channaya Shatter; 4, Mariyeya Sangaya Shantgeri; 5, Totaya Adiveya Gandhada; ~~6, Adiveppa Totappa Shatboti; 7, Basappa Gaallappa Bakigar;~~ 8, Andanappa Kaulpati. (Original defendants) — Respondents

× Struck off vide Court's order on the face dated 12/8/21

Clerk's Ans. V.P. Kalkar 1-15-0
Examiner " V.V. Nagarkar 0-3-9
Reader " G.S. Apte 1-2-9
Rupees one, annas two and pies nine only

(Fo. 74)

Claim—Rs. 10— for both purposes.

The Plaintiff sued for an injunction restrai the defendants from obstructing him in going in a cross palanquin procession with a panch kulas and Birudavali on Vaishakh Sudh

Sudh 10 and 11, on Ashwin Sudh 10, and in the beginning of Margashirsha in —— Mundargi and elsewhere at other times and prayed for costs.

The original suit No. 277 of 1914, was decided by the Subordinate judge of Gadag, who dismissed it with costs.

The Appeal No. 53 of 1916, of the district file was decided by the District judge of Dharwar who dismissed it with costs.

An appeal has been admitted in the High Court from the decision of the lower court. Notice was ordered to issue by the Honourable Mr. Justice Shah on the 15th day of January 1926.

The grounds of objection & the decision — appealed against are:—

1. The lower Court was wrong in holding that the suit, filed by the Appellant, — "does not lie."

2. The lower court committed an error of law in ~~it~~ in not following the clear — ruling of this Honourable court, on this point, reported in I.L.R., 34 Bom. page. 571.

3. It ought to have ~~been~~ held that — "every member of the public and every sect has the right to use the public streets in the lawful manner" and ought to have given the reliefs prayed for.

4.

4. The Lower Court has entirely misunderstood the rulings reported in most of the cases cited in its judgment.

5. The Lower Court has wrongly understood the Plaintiffs Cause of action.

6. The securing by the Respondent-Defendant of an illegal order from a Magistrate concerning the public street in a lawful manner ought to have been held as a sufficient Cause of action.

7. The Lower Court has ignored the recent Privy Council ruling on the point.

8. The Lower Court was wrong in not expunging the unnecessary, irrelevant and extremely offensive remarks made by the Subordinate Judge against the religious head of an important Community.

On 24th September 1917 the High Court sent down the case to the lower Appellate court for recording its finding on issues nos 1, 2, 5, 6 and 8 framed by the Trial Court. The lower Court certified its finding on 6th December 1919.

The Appellant above-named begs to urge the following objections to the findings of the lower Court.

1. The finding on issue No. I is bad in law. (Vide 42 Ind. A. B. p. 271.)

2. The finding on issue II is opposed to the Privy Council ruling reported in 3 Moore's

Moore's Indian Appeals.

3. The finding on issue V is bad for the same reason as the finding on issue II.

(Coram: Macleod C.J. and Fawcett J.)

For the reasons given in the accompanying judgment, the Court confirms the decree of the Lower Appellate Court and dismisses the appeal with costs.

11th August 1920.

(Sd.) N.D. Gharda
Registrar.

Bill of costs in the High Court.

	Rs.	A.	P.
By the Appellant—			
Stamp for memorandum of Second Appeal	0	12	0
Stamps for copies of Decrees & judgments	1	8	0
Stamp for Vakalatnama	2	0	0
Bhatta for Process	1	0	0
Sectioner's Fee	10	13	0
Vakil's Fee	0	4	9
Printing charges	2	12	0
Total Rs.	19	1	9

By the Respondents nos 1 to 5 & 8—

Stamp for Vakalatnama	2	0	0
Vakil's Fee	0	4	9
Cost at the trial of issue sent down			
Total Rs.	2	12	9

(Seal) (Sd.) M.A. Randeria
Sealer
The 11th day of August 1920.

(Sd.) N.D. Gharda
Registrar.

True copy

Deputy Registrar

Sealer
This the 27th day of November 1920

ನಿಮ್ಮ ಪತ್ರವು ನನಗೆ ಸಿಕ್ಕಿದ್ದು ಇಂದು ಬೆಳಿಗ್ಗೆ ಮಾತ್ರ.
ಅದರಲ್ಲಿ ಬರೆದಿರುವ ವಿಷಯಗಳನ್ನು ಓದಿ ನಾನು ಬಹಳ ಆಶ್ಚರ್ಯಪಟ್ಟೆ.
ಅದರಲ್ಲಿ ಬರೆದಿರುವ ಹಾಗೆ ನಾನು ಯಾವ ಪತ್ರವನ್ನೂ ಬರೆದಿಲ್ಲ.
ಅಲ್ಲದೆ ನಾನು ಬರೆದಿರುವ ಹಾಗೆ ಅದರಲ್ಲಿ ಸಹಿ ಕೂಡ ಇಲ್ಲ.
ಆದ್ದರಿಂದ ಅದು ನನ್ನ ಪತ್ರವಲ್ಲವೆಂದು ನಿಮಗೆ ಚೆನ್ನಾಗಿ ತಿಳಿಯುತ್ತದೆ.
ಆದರೂ ನೀವು ಅದಕ್ಕೆ ಉತ್ತರ ಬರೆದಿರುವುದು ನನಗೆ ಆಶ್ಚರ್ಯವನ್ನುಂಟು ಮಾಡಿದೆ.
ಅದರಲ್ಲಿ ನೀವು ಬರೆದಿರುವ ವಿಷಯಗಳು ನನಗೆ ಸಂಬಂಧಪಟ್ಟವುಗಳಲ್ಲ.
ಆದ್ದರಿಂದ ಅವುಗಳ ಬಗ್ಗೆ ನಾನು ಏನೂ ಹೇಳಲಾರೆ.
ಆದರೆ ನೀವು ಬರೆದಿರುವ ಪತ್ರವು ಯಾರಿಗೆ ಸೇರಿದ್ದೆಂದು ನಿಮಗೆ ತಿಳಿದಿದ್ದರೆ
ಅದನ್ನು ಅವರಿಗೆ ಕಳುಹಿಸಿಕೊಡಿ.
ಇಲ್ಲವಾದರೆ ಅದನ್ನು ಹರಿದು ಹಾಕಿಬಿಡಿ.

ನಿಮ್ಮವ,
ಕೃಷ್ಣಪ್ಪ.

ಅವರಿಗೆ ಬರೆದ ಪತ್ರವು ಅವರಿಗೆ ಸೇರಿದ್ದಲ್ಲವೆಂದು ಅವರು ಹೇಳಿದ್ದರಿಂದ
ಅದನ್ನು ಹರಿದು ಹಾಕಿದೆ. ಅದರಲ್ಲಿ ಬರೆದಿದ್ದ ವಿಷಯಗಳು ಹೀಗಿದ್ದವು:
ಪತ್ರ ಬರೆದವರು ಯಾರೆಂಬುದು ಗೊತ್ತಾಗಲಿಲ್ಲ.
ಅದರಲ್ಲಿ ಸಹಿ ಇರಲಿಲ್ಲ. ಅದು ಯಾರಿಗೆ ಬರೆದಿದ್ದ ಪತ್ರವೆಂಬುದೂ ತಿಳಿಯಲಿಲ್ಲ.
ಆದ್ದರಿಂದ ಅದನ್ನು ಹರಿದು ಹಾಕಿದೆ. ಅದರಲ್ಲಿ ಬರೆದಿದ್ದ ವಿಷಯಗಳು ಹೀಗಿದ್ದವು:

- . (క్రయదారు):-

[illegible]

[illegible] తే 15-17-33.

(1). [illegible]

(3) [illegible]

(4) [illegible]

(5) [illegible]

(6) [illegible]

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(vi) . [illegible]
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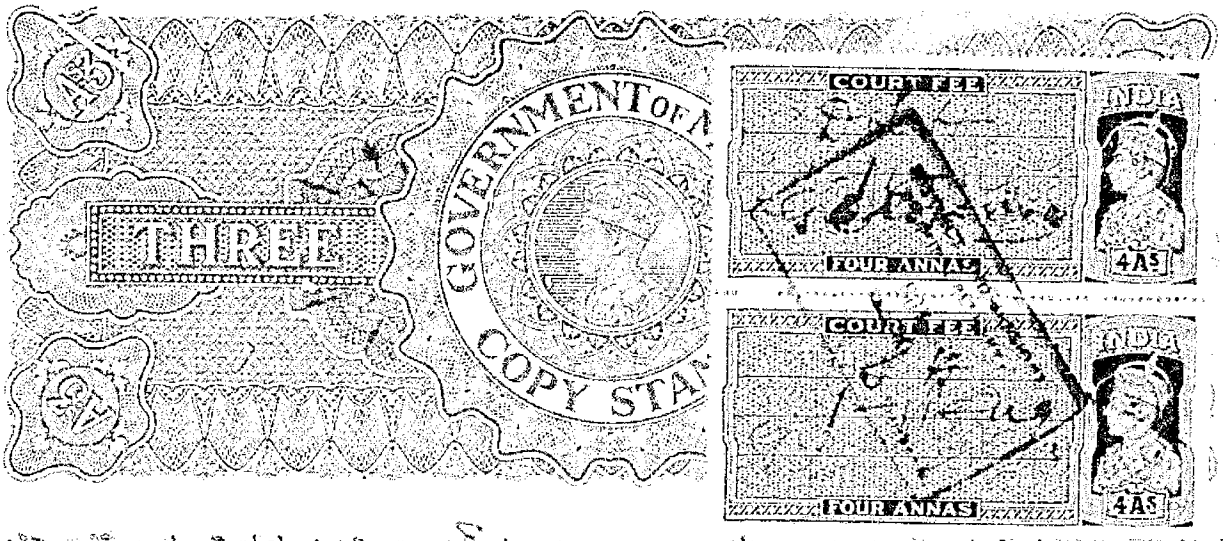
[illegible]



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compared by P. Basavanagoud
Examiner

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for Tahsildar

7-4-49

25th day of Feb 1927
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Record Keeper
Notice of Delivery for Railway or
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Divorce (sent by post) on 4 day of
Record Keeper

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శ్రీ గారు - నీ లుక్మిణి వంగాడు

వాగ్దానపత్రము 139

ప్రియురాలి దక్షిణదిశాంచలమందు ఉద్భవించిన నాకు
నా మనం యుద్ధము చేసి అంతరాత్మ స్వాధీనమైన
నవ్వు మీనము తుంటరిచిన పట్టి అందియు మీనము నాకు ఇవ్వబడి
ధర్మం -

నీ అంతరాత్మ

నీ అంతరాత్మ ఇవ్వ మనసు భక్తి లుబ్ధుడై వ్రాయుచున్న
మాట వ్రాయుచున్నవాడ, నీ ప్రాణ ఇవ్వబడి

- మరు మళ్ళీ వ్రాస్తాను -

మీ ప్రేమ కొరకు ఎంతో ఆర్తితో ఉన్నాను ఎంతో ఆతృతతో
మన్నించండి నీ కోసం ఈ వ్రాత్రి నుండి నీ వ్రాత్ర కురుస్తూ ఉన్న
లేదా ఎంతో ఆతృతతో మరుసటి రోజు మళ్ళీ రాసి
మన్నించండి నీ ఇష్టం మా నీవు వ్రాయకపోతే మరుసటి రోజు
ఉదయమే నీ ఇష్టం ఎందుకంటే మా నీవు వ్రాయకపోతే
నీ బోధనా ఉదయం ఉద్దేశించి ఎలా అనేది తెలియక
మా నీవు ఉన్నట్లు లుబ్ధుడై నీ వ్రాయుచున్నాను
ఉంటారేమో అని మరుసటి రోజు నా మనసు ఎంతో తపన
లో వ్రాయుచున్నాను నీ వ్రాయకపోతే శిరస్సు తపన

-16-

లగ్న వర్గ మందు వున్న గ్రహంతో కర్త చంద్ర- వుల్లంతం
నిన్ని: చేయండినట్లే బలవంతుల్లా భేదకలదుగాన
వర్గాంశ్ల వలూనది ధైర్యము వలుంచనిగురన్నంచి
ఉపరిని చిహ్నములు ఎనుంచి కర్త చిలక-ఉన్న
ప్రశ్నలకు సమాధానము లూనంచుటకనేంచువచ్చి:
ఉదా- గం — రాశి —
లగ్నంయందు ధైర్యములగ్నాంశ్ చేతన్నుగులు ఎంచుట్లో
ఉంచిన రాంఛుటకేంచుటం లాంబుటచేయు
ఉదాహరణలు గ్రహించవచ్చును. నాను నేంచడిన్ని
ప్రశ్నలు ఉంటానికనుటకేంచుటంతో ప్రశ్నలుయుటకు గ్ర
నుటు ఆ ఉదాహరణ ఉన్నాశ్ చిహ్నములగ్నాంశ్ ఉం
చిన రాంఛుటనన్ని యిగ్నాంశ్ లగ్నంయందన్నాంచి
చేరంచి నిశేం యిద్దరు ఉచ్చన్నాంచి లగ్నంయ
దన్నాంచి గ్రహ్ణ రాంఛుటనాన్ని చేరంచి నిశేం
చేయుట్లో రాంఛుటంతో ఇరు లాభ. చేరంచినిశేం
చేయుట్లో రాంఛుటంచేసి

25th Feb 1927

Weekly Report

W. Muthanna

Record Branch

3 March 1927

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Record Branch

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0-14-3

Remarks

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ಅಂಗಾಂಗಗಳನ್ನು ಮಾರಾಟ ಮಾಡುವ ಅಥವಾ ಖರೀದಿಸುವ ಕೆಲಸ ಅಕ್ರಮವಾಗಿ ನಡೆಯುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಈ ಕೃತ್ಯದಲ್ಲಿ ಭಾಗಿಯಾಗಿರುವ ಆರೋಪಿಗಳು ಬಡವರನ್ನು ಹಣದ ಆಮಿಷವೊಡ್ಡಿ ಅವರ ಅಂಗಾಂಗಗಳನ್ನು ಪಡೆದುಕೊಳ್ಳುತ್ತಿದ್ದರು. ಅಂಗಾಂಗಗಳನ್ನು ಪಡೆದುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಸರಿಯಾದ ಹಣವನ್ನು ನೀಡದೆ ಮೋಸ ಮಾಡುತ್ತಿದ್ದರು

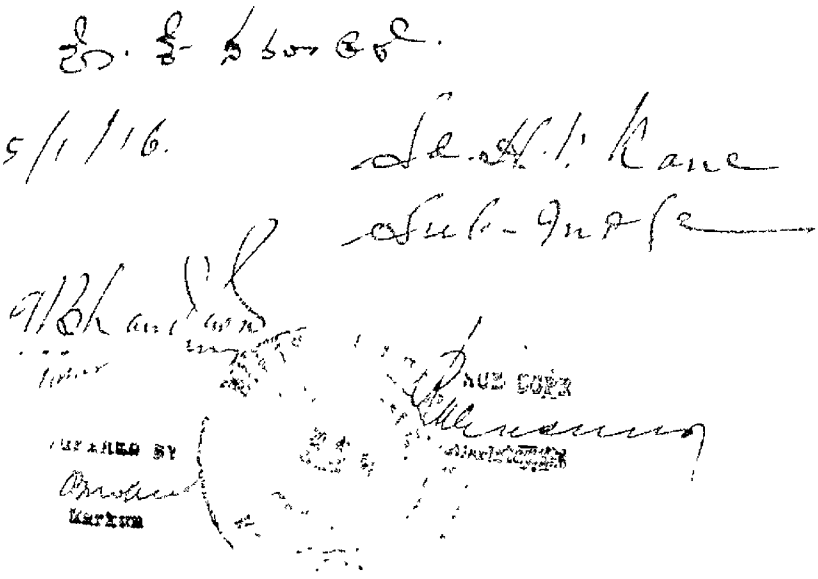
ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ಸಚಿವರಾದ ಶ್ರೀ ಎಂ.ಬಿ. ಪಾಟೀಲ್ ಅವರು ಇಂದು ಬೆಳಗಾವಿಯಲ್ಲಿ ಸುದ್ದಿಗಾರರೊಂದಿಗೆ ಮಾತನಾಡಿ, ಕೇಂದ್ರ ಸರ್ಕಾರವು ಕಳಸಾ-ಬಂಡೂರಿ ಯೋಜನೆಗೆ ಅಗತ್ಯವಿರುವ ಪರಿಸರ ಅನುಮತಿಯನ್ನು ಶೀಘ್ರವಾಗಿ ನೀಡಬೇಕು ಎಂದು ಒತ್ತಾಯಿಸಿದರು. ಈ ಯೋಜನೆಯು ಮಲಪ್ರಭಾ ನದಿಯ ಉಪನದಿಗಳಾದ ಕಳಸಾ ಮತ್ತು ಬಂಡೂರಿ ನಾಲೆಗಳಿಗೆ ನೀರನ್ನು ತಿರುಗಿಸುವ ಗುರಿಯನ್ನು ಹೊಂದಿದೆ. ಇದರಿಂದ ಸುಮಾರು 7.56 ಟಿಎಂಸಿ ಅಡಿ ನೀರು ಲಭ್ಯವಾಗಲಿದ್ದು, ಇದು ಬರಪೀಡಿತ ಪ್ರದೇಶಗಳಾದ ಧಾರವಾಡ, ಗದಗ ಮತ್ತು ಬೆಳಗಾವಿ ಜಿಲ್ಲೆಗಳ ಕುಡಿಯುವ ನೀರಿನ ಸಮಸ್ಯೆಯನ್ನು ಬಗೆಹರಿಸಲಿದೆ ಎಂದು ಅವರು ಹೇಳಿದರು.

ಸಚಿವರು ಮಾತನಾಡಿ, "ಕಳಸಾ-ಬಂಡೂರಿ ಯೋಜನೆಯು ಕೇವಲ ಒಂದು ನೀರಾವರಿ ಯೋಜನೆಯಲ್ಲ, ಅದು ಲಕ್ಷಾಂತರ ಜನರ ಜೀವನಾಡಿಯಾಗಿದೆ. ಕಳೆದ ಹಲವು ವರ್ಷಗಳಿಂದ ಈ ಯೋಜನೆಗೆ ಪರಿಸರ ಅನುಮತಿಗಾಗಿ ಕಾಯಲಾಗುತ್ತಿದೆ. ಕರ್ನಾಟಕ ಸರ್ಕಾರವು ಈಗಾಗಲೇ ಎಲ್ಲಾ ಅಗತ್ಯ ದಾಖಲೆಗಳನ್ನು ಸಲ್ಲಿಸಿದೆ. ಕೇಂದ್ರ ಸರ್ಕಾರವು ಇನ್ನಷ್ಟು ವಿಳಂಬ ಮಾಡದೆ ಶೀಘ್ರವಾಗಿ ಅನುಮತಿ ನೀಡಬೇಕು" ಎಂದು ಆಗ್ರಹಿಸಿದರು. ಅವರು ಮಾತನಾಡಿ, ಈ ಯೋಜನೆಯಿಂದ ಕೃಷಿ ಚಟುವಟಿಕೆಗಳಿಗೆ ಮಾತ್ರವಲ್ಲದೆ, ಕೈಗಾರಿಕೆಗಳಿಗೂ ಅನುಕೂಲವಾಗಲಿದೆ ಎಂದು ತಿಳಿಸಿದರು.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಮಾತನಾಡಿದ ಸಚಿವರು, ಕಳಸಾ-ಬಂಡೂರಿ ಯೋಜನೆಯ ಅನುಷ್ಠಾನದಿಂದ ಮಲಪ್ರಭಾ ನದಿಯ ಪಾತ್ರದಲ್ಲಿ ಅಂತರ್ಜಲ ಮಟ್ಟವೂ ಹೆಚ್ಚಲಿದೆ ಎಂದು ಹೇಳಿದರು. ಈ ಯೋಜನೆಯ ಕಾಮಗಾರಿಗಳು ಪೂರ್ಣಗೊಂಡ ನಂತರ, ಸುಮಾರು 1.5 ಲಕ್ಷ ಹೆಕ್ಟೇರ್ ಪ್ರದೇಶಕ್ಕೆ ನೀರಾವರಿ ಸೌಲಭ್ಯ ಒದಗಿಸಲಾಗುವುದು ಎಂದು ಅವರು ತಿಳಿಸಿದರು. ಈ ಯೋಜನೆಯಿಂದ ಸಾವಿರಾರು ಉದ್ಯೋಗಾವಕಾಶಗಳು ಸೃಷ್ಟಿಯಾಗಲಿವೆ ಎಂದು ಅವರು ಹೇಳಿದರು.

ಸಚಿವರು ಮಾತನಾಡಿ, "ಕಳಸಾ-ಬಂಡೂರಿ ಯೋಜನೆಯು ಕೇವಲ ಒಂದು ನೀರಾವರಿ ಯೋಜನೆಯಲ್ಲ, ಅದು ಲಕ್ಷಾಂತರ ಜನರ ಜೀವನಾಡಿಯಾಗಿದೆ. ಕಳೆದ ಹಲವು ವರ್ಷಗಳಿಂದ ಈ ಯೋಜನೆಗೆ ಪರಿಸರ ಅನುಮತಿಗಾಗಿ ಕಾಯಲಾಗುತ್ತಿದೆ. ಕರ್ನಾಟಕ ಸರ್ಕಾರವು ಈಗಾಗಲೇ ಎಲ್ಲಾ ಅಗತ್ಯ ದಾಖಲೆಗಳನ್ನು ಸಲ್ಲಿಸಿದೆ. ಕೇಂದ್ರ ಸರ್ಕಾರವು ಇನ್ನಷ್ಟು ವಿಳಂಬ ಮಾಡದೆ ಶೀಘ್ರವಾಗಿ ಅನುಮತಿ ನೀಡಬೇಕು" ಎಂದು ಆಗ್ರಹಿಸಿದರು. ಅವರು ಮಾತನಾಡಿ, ಈ ಯೋಜನೆಯಿಂದ ಕೃಷಿ ಚಟುವಟಿಕೆಗಳಿಗೆ ಮಾತ್ರವಲ್ಲದೆ, ಕೈಗಾರಿಕೆಗಳಿಗೂ ಅನುಕೂಲವಾಗಲಿದೆ ಎಂದು ತಿಳಿಸಿದರು.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಮಾತನಾಡಿದ ಸಚಿವರು, ಕಳಸಾ-ಬಂಡೂರಿ ಯೋಜನೆಯ ಅನುಷ್ಠಾನದಿಂದ ಮಲಪ್ರಭಾ ನದಿಯ ಪಾತ್ರದಲ್ಲಿ ಅಂತರ್ಜಲ ಮಟ್ಟವೂ ಹೆಚ್ಚಲಿದೆ ಎಂದು ಹೇಳಿದರು. ಈ ಯೋಜನೆಯ ಕಾಮಗಾರಿಗಳು ಪೂರ್ಣಗೊಂಡ ನಂತರ, ಸುಮಾರು 1.5 ಲಕ್ಷ ಹೆಕ್ಟೇರ್ ಪ್ರದೇಶಕ್ಕೆ ನೀರಾವರಿ ಸೌಲಭ್ಯ ಒದಗಿಸಲಾಗುವುದು ಎಂದು ಅವರು ತಿಳಿಸಿದರು. ಈ ಯೋಜನೆಯಿಂದ ಸಾವಿರಾರು ಉದ್ಯೋಗಾವಕಾಶಗಳು ಸೃಷ್ಟಿಯಾಗಲಿವೆ ಎಂದು ಅವರು ಹೇಳಿದರು.



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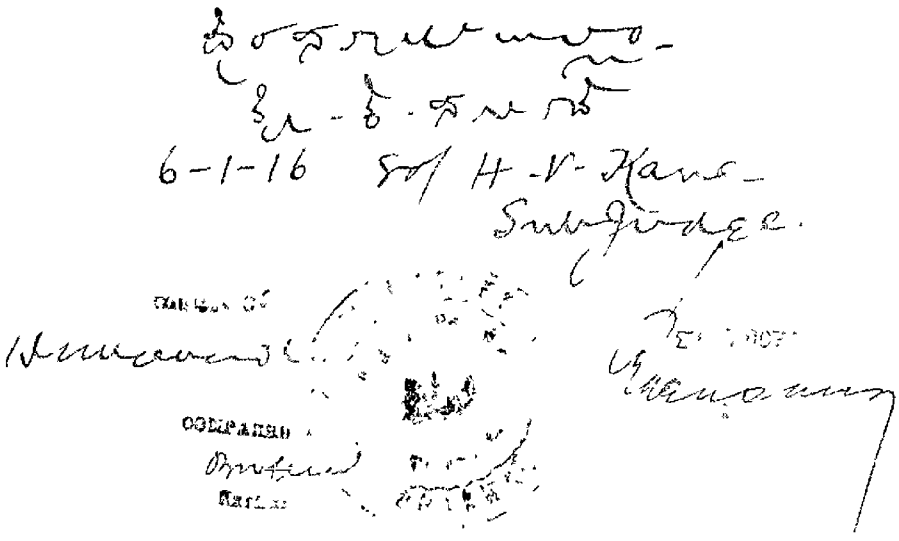
ಪ್ರೀತಿಯಿಂದ ಕೊಟ್ಟರು. ನಾನು ಅವರಿಗೆ ಧನ್ಯವಾದಗಳನ್ನು ಅರ್ಪಿಸಿದೆ. ಅವರು ಸಂತೋಷದಿಂದ ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೬ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೭ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೮ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೯ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೦ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೧ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೨ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೩ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೪ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೫ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೬ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೭ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೮ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೧೯ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೦ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೧ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೨ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೩ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೪ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೫ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೬ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೭ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೮ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೨೯ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೩೦ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ ಸಮಯ ಕುಳಿತು ಮಾತನಾಡಿದರು. ನಂತರ ಅವರು ಹೊರಟು ಹೋದರು. ಅವರು ಹೋದ ನಂತರ ನಾನು ಮತ್ತೆ ಕೆಲಸ ಮಾಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಸಂಜೆ ಸುಮಾರು ೩೧ ಗಂಟೆಯ ಸಮಯದಲ್ಲಿ ಮತ್ತೆ ಇಬ್ಬರು ಅತಿಥಿಗಳು ಬಂದರು. ಅವರಿಗೆ ಸ್ವಾಗತ ಕೋರಿ ಅವರನ್ನು ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿದೆ. ಅವರು ಕುಳಿತುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಕುಡಿಯಲು ಏನಾದರೂ ಕೊಡಬೇಕೆಂದು ಯೋಚಿಸಿದೆ. ಆದರೆ ಅವರು ಯಾವುದೇ ಪಾನೀಯಗಳನ್ನು ಕುಡಿಯುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರು. ಆದ್ದರಿಂದ ನಾನು ಅವರಿಗೆ ಏನನ್ನೂ ಕೊಡಲಿಲ್ಲ. ಅವರು ಸ್ವಲ್ಪ



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నాగాభ్రపేండ్రు 134

అక్షరాలాగా తండ్రినుండి నంబరు ద్వితీయతైత్తిరీయాశ్వతరశాఖి.

నాను ఆయన యింటిలో నవ్వ ప్రవేశించి వాని చేతులు పట్టుకొని

నవ్వకొంటిరు నూరు నేల్లాతండ్రి అని కొనియాడు కొన్నట్లు

చేయుము — , ఆశ్వలాయన గాంగామృత

ఆక్రమంలు లభించుగాను నత్త చుట్టినట్లు వినరాదు

చాలినన్ని మంత్రకొలదీ, తిన్నట్లు బుద్ధిగా

చుట్టి చుట్టి చేయుము

చతుష్టయాత్మక మనోజ్ఞ చతుర్వేద గాంగామృత చుట్టుకొని తీసుకొనుట చేత

చుట్టలు ఇవ్వగా మనుషులు ఇవ్వక మరు చుట్టి గాంగామృత.

చుట్టకొని చుట్టినట్లు. చాలి చేసుకొనుటకు గిట్టక. చాలి

నట్లు గారిని బరతాలై నాలుగు అంతర కడిని కొనుటచేత.

ನಾಲ್ಕನೆಯದು ಮಲ್ಲಿಗೆಯಿಂದ ಬ್ರಹ್ಮ ಎಂಬಿಕೆಯ ಅನ್ನುವ ಮಾಲೆಯಲ್ಲಿ ಬಂಧಿಸುವ
ಅಂತಿಮವಾಗಿ ಅಸಂಖ್ಯಾತ ಪುಷ್ಪಗಳನ್ನು ಗಣೇಶನಿಗೆ ಅರ್ಪಿಸಿ, ಇದಾದ ನಂತರ
ನಮ್ಮ ಪ್ರಾರ್ಥನೆಯಂತೆ ಗಣೇಶನು ಪ್ರತ್ಯಕ್ಷನಾಗಿ ನಮ್ಮ
ಹಿಂದಿನ ಜನ್ಮದಲ್ಲಿ ಮಾಡಿದ ಪಾಪಗಳು ನಮ್ಮನ್ನು ಬಿಟ್ಟು ಹೋಗಿ
ಪ್ರಭವದಿಂದ ಅಷ್ಟೈಶ್ವರ್ಯವನ್ನು ಪಡೆದು ಮುಕ್ತಿಯನ್ನು ಪಡೆಯುತ್ತೇವೆ ಎಂದು
ಹೇಳಿದನಲ್ಲವೇ ಇದಕ್ಕೆ ಉತ್ತರವಾಗಿ ಚಿತ್ರಕವಿಯು ದುಷ್ಟ
ಪಾಪಿಷ್ಠನ ಮೂರು ಶ್ರೇಷ್ಠ ಪಾಪಿಯಾದರೂ ಶ್ರೇಷ್ಠ ಪಾಪಿಯಾಗಿ
ಪಾಪಿಯಾಗಿ ಜನ್ಮವೆಂದು ಹೇಳಿದ್ದಾರೆ ಎಂದರೆ ಏನು ಅರ್ಥ
ಮುಂಚೆ ಹೇಳಿದಂತೆ ಪಾಪವನ್ನು ಪರಿಹರಿಸಿಕೊಳ್ಳಲು ಅವಕಾಶ

ಪ್ರಾರ್ಥನೆ.

ತೊಡಕುಳ್ಳ ಶ್ರೇಷ್ಠಿಯಲ್ಲಿ ಜನ್ಮವೆಂದರೆ ಅಂದರೆ ಇಂದಿನ ಪ್ರಾರ್ಥನೆ
ಕಡಿಮೆಯಾಗಿ ಅಷ್ಟೈಶ್ವರ್ಯ ಪ್ರಾಪ್ತಿ ಆಗಲಿ ತನ್ನದು ನಿಶ್ಚಿತವಾಗಿರುತ್ತದೆ.
ಗುರುಭಕ್ತಿ ಅಧಿಕಾರ ಇಷ್ಟೆಲ್ಲಾ
ನಾನು ನೀಡಿದ್ದೇನೆ ಪುಷ್ಪಗಳು ಎಂಬ ಪ್ರಾರ್ಥನೆಯಲ್ಲಿ ಗಣೇಶನಿಗೆ ಮೂರು
ಸಲ ಪ್ರಾರ್ಥನೆ ಮಾಡುವುದಲ್ಲ ಎಂದರೆ ಪುಷ್ಪಗಳಲ್ಲಿ ಇಂದ
ನ ಎಂದಾಗ ಶ್ರೇಷ್ಠಿಯಲ್ಲಿ ತೊಡಕುಳ್ಳ ಶ್ರೇಷ್ಠಿ ಪರಿಹಾರವಾಗಿ ಹೋಗಿ
ಬಿಟ್ಟಿದ್ದರು ಅದಕ್ಕೆ ಬಾದಿ ತೊಡಕುಳ್ಳ ಶ್ರೇಷ್ಠಿ ಎಂಬ ಪದ.
ಮುಖ್ಯ ಗುರುಪಕ್ಷಿಯ ಚರಂತಿಗಳು ಕೈಲಾಸಕ್ಕೆ ಬರುತ್ತಿದ್ದ ಶಿವಗಣಂಗಳಿಗೆ
ಕೊಟ್ಟಿದ್ದರಿಂದ ಅವರು ಎಂಬಾಗಲೇ ಗುರುಪಕ್ಷಿಯಾದರು ಎಂದರೆ ನಾವು

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3 [illegible]
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Witness my hand this 27 day of Feb 1857

Witness my hand this 3 day of March 1857

Witness my hand this 4 day of March 1857

470

Corp 0—11—3
Comp 0—2—6
P 0—0—5
0—13—14

ఆ రాత్రి ———

ఎవరూ లేక్కచేయకుండా కాలువ లో దిగి నడవడం ప్రారంభించారు. ఆ రాత్రి

మొత్తం ఎవరూ నిద్రపోలేదు. వర్షం ఎప్పుడు ఆగిపోతుందా అని ఎదురు చూస్తూ

ఉన్నారు. ఆ రాత్రి ఎవరూ ఇళ్ళలో ఉండలేకపోయారు. ఎవరి ఇళ్ళలో వారు

ఉండలేకపోయారు. ఎవరి ఇళ్ళలో వారు ఉండలేకపోవడం ఎవరూ ఎప్పుడూ

చూడలేదు. ఆ రాత్రి ఎవరూ ఇళ్ళలో

ಸಂಪಾದಕೀಯ ವಿಭಾಗದಲ್ಲಿ ಪತ್ರಿಕೆಯ ಕಛೇರಿಯ ಸಂಪಾದಕರು

ಸೂಚನೆ.

ಕಾರಣಾಂತರಗಳಿಂದ ಪತ್ರಿಕೆಯ ಪ್ರಕಟಣೆಯು ಕೆಲವು ದಿನಗಳು ನಿಂತು ಹೋಗಿದ್ದರಿಂದ ಚಂದಾದಾರರಿಗೆ ಕ್ಷಮೆಯಿರಲಿ. ಮುಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಪತ್ರಿಕೆಯು ಎಂದಿನಂತೆ ಪ್ರಕಟವಾಗುವುದು. ಚಂದಾದಾರರು ಸಹಕರಿಸಬೇಕೆಂದು ಕೋರಿಕೆ. ಇತಿ ವಿಧೇಯ.

ಸಂಪಾದಕರು

ಸಂಪಾದಕೀಯ

ಕಳೆದ ಸಂಚಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗಿದ್ದ ಸಂಪಾದಕೀಯ ಲೇಖನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಹಲವಾರು ಓದುಗರಿಂದ ಪತ್ರಗಳು ಬಂದಿವೆ. ಅವುಗಳಲ್ಲಿ ಕೆಲವು ಪತ್ರಗಳಲ್ಲಿ ಲೇಖನದ ಬಗ್ಗೆ ಮೆಚ್ಚುಗೆ ವ್ಯಕ್ತವಾಗಿದ್ದರೆ, ಕೆಲವು ಪತ್ರಗಳಲ್ಲಿ ಲೇಖನದಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಿದ ವಿಷಯಗಳ ಬಗ್ಗೆ ಭಿನ್ನಾಭಿಪ್ರಾಯ ವ್ಯಕ್ತವಾಗಿದೆ. ಇನ್ನು ಕೆಲವು ಪತ್ರಗಳಲ್ಲಿ ಲೇಖನದಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಿದ ವಿಷಯಗಳ ಬಗ್ಗೆ ಇನ್ನಷ್ಟು ಮಾಹಿತಿಯನ್ನು ಕೋರಲಾಗಿದೆ. ಈ ಎಲ್ಲ ಪತ್ರಗಳಿಗೂ ಸಂಪಾದಕೀಯ ವಿಭಾಗದಿಂದ ಉತ್ತರಿಸಲಾಗುವುದು. ಆದರೆ ಈ ಸಂಚಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗಿರುವ ಲೇಖನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕೆಲವು ಸ್ಪಷ್ಟನೆಗಳನ್ನು ಇಲ್ಲಿ ನೀಡಲಾಗಿದೆ.

ಲೇಖನದಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಿರುವ ವಿಷಯಗಳು ಸಂಪಾದಕೀಯ ವಿಭಾಗದ ಅಭಿಪ್ರಾಯಗಳಲ್ಲ. ಲೇಖನದಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಿರುವ ವಿಷಯಗಳ ಬಗ್ಗೆ ಸಂಪಾದಕೀಯ ವಿಭಾಗವು ತಟಸ್ಥ ನಿಲುವನ್ನು ಹೊಂದಿದೆ. ಲೇಖನದಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಿರುವ ವಿಷಯಗಳ ಬಗ್ಗೆ ಓದುಗರು ತಮ್ಮ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಪತ್ರಗಳ ಮೂಲಕ ವ್ಯಕ್ತಪಡಿಸಬಹುದು. ಆಯ್ದ ಪತ್ರಗಳನ್ನು ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟಿಸಲಾಗುವುದು. ಪತ್ರಗಳನ್ನು ಸಂಕ್ಷಿಪ್ತವಾಗಿ ಬರೆಯಲು ಕೋರಿಕೆ. ಪತ್ರಗಳಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಿರುವ ವಿಷಯಗಳ ಬಗ್ಗೆ ಸಂಪಾದಕೀಯ ವಿಭಾಗವು ಸಂಬಂಧಪಟ್ಟವರಿಂದ ಸ್ಪಷ್ಟನೆಯನ್ನು ಕೇಳಿ ಪಡೆಯಲಾಗುವುದು

-21-

ಸಂಖ್ಯೆ:

ಸೇವೆಯಲ್ಲಿ,

ಶ್ರೀ/ಶ್ರೀಮತಿ/ಕುಮಾರಿ

ವಿಷಯ: ಸೇವೆಯಿಂದ ಕಡ್ಡಾಯ ನಿವೃತ್ತಿ ಕುರಿತು.

ಉಲ್ಲೇಖ: ಸರ್ಕಾರದ ಆದೇಶ ಸಂಖ್ಯೆ: ಆಇ ೧೨೩ ಸೇನಿಯಾ ೨೦೧೫, ದಿನಾಂಕ: ೧೫.೦೬.೨೦೧೫

ಮೇಲ್ಕಂಡ ವಿಷಯ ಮತ್ತು ಉಲ್ಲೇಖಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ, ತಮಗೆ ತಿಳಿಸಲಾಗಿದೆ ಏನೆಂದರೆ, ಸರ್ಕಾರವು ಸಾರ್ವಜನಿಕ ಹಿತಾಸಕ್ತಿಯ ದೃಷ್ಟಿಯಿಂದ ಕೆಳಕಂಡ ಷರತ್ತುಗಳಿಗೆ ಒಳಪಟ್ಟು ತಮ್ಮನ್ನು ಸೇವೆಯಿಂದ ಕಡ್ಡಾಯವಾಗಿ ನಿವೃತ್ತಿಗೊಳಿಸಲು ನಿರ್ಧರಿಸಿದೆ.

(ಎ) ಈ ಆದೇಶ ಜಾರಿಯಾದ ದಿನಾಂಕದಿಂದ ಮೂರು ತಿಂಗಳ ಅವಧಿಯ ಸಾರ್ವಜನಿಕ ನೋಟೀಸನ್ನು ತಮಗೆ ನೀಡಲಾಗಿದೆ. ಅಥವಾ ಮೂರು ತಿಂಗಳ ವೇತನ ಮತ್ತು ಭತ್ಯೆಗಳನ್ನು ಸರ್ಕಾರವು ತಮಗೆ ಪಾವತಿಸಿದೆ.

(ಬಿ) ಸೇವೆಯಿಂದ ಕಡ್ಡಾಯ ನಿವೃತ್ತಿಗೊಳಿಸಿದ ಆದೇಶದ ವಿರುದ್ಧ ಯಾವುದೇ ನ್ಯಾಯಾಲಯದಲ್ಲಿ ಅಥವಾ ಪ್ರಾಧಿಕಾರದಲ್ಲಿ ಯಾವುದೇ ಮೊಕದ್ದಮೆ, ಅರ್ಜಿ ಅಥವಾ ಮನವಿಯನ್ನು ಸಲ್ಲಿಸಲು ಅವಕಾಶವಿರುವುದಿಲ್ಲ.

(ಸಿ) ಈ ಆದೇಶವು ಸರ್ಕಾರದ ಅಧಿಕೃತ ಆದೇಶವಾಗಿದ್ದು, ಸಂಬಂಧಿಸಿದ ಇಲಾಖೆಯ ಮುಖ್ಯಸ್ಥರ ಮೂಲಕ ಜಾರಿಗೊಳಿಸಲಾಗಿದೆ.

(ಡಿ) ಸೇವೆಯಿಂದ ಕಡ್ಡಾಯ ನಿವೃತ್ತಿಗೊಳಿಸಿದ ಆದೇಶವನ್ನು ಸ್ವೀಕರಿಸಿದ ಬಗ್ಗೆ ಸಹಿ ಮಾಡಿ ಕಳುಹಿಸಿಕೊಡಬೇಕು.

(ಇ) ಸೇವೆಯಿಂದ ಕಡ್ಡಾಯ ನಿವೃತ್ತಿಗೊಳಿಸಿದ ಆದೇಶವನ್ನು ಸ್ವೀಕರಿಸಿದ ಬಗ್ಗೆ ಸಹಿ ಮಾಡಿ ಕಳುಹಿಸಿಕೊಡಬೇಕು.

ಸಹಿ/-
(ಹೆಸರು)
ಹುದ್ದೆ

order

I have found that the value of the property in litigation is much 5000 Rs. & that is the value for purposes of jurisdiction in nearly all declaratory suits as held in 12. Madras - 223 (vide Ex 97).

This Court has therefore no jurisdiction to try this case.

The plaint is therefore returned to be presented to the proper Court under order 7 Rule 10 C.P.C.

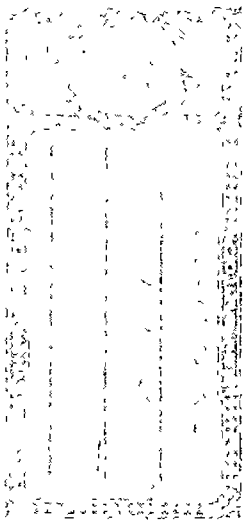
The plaint was presented on 21-11-1908 by Mr Godkhindi and it was returned to him to day the 5th September 1910

Sd/H.V. Chennulgaud.

Subordinate.

No. of 1918.

From



Shrimanmaharaj Kisanjan Jamadar Pu Charmakshar Tantadasya Mahaswamijanaver Sanstha Math , Dumbal by their Vatmaktyar Dasal Devaru Guru Siddhappa of Gulam.

To ,

The Karbhari ,

Kamberra Taluka .

B.A.K.P.U.S.C.

Gadag 29th May 1918.

Sir ,

I have the honour to request you to kindly supply me with certified copies of the following as early as possible.

(1) " Copy of Register No 1 of 1908 of Revision Survey No 50 acres 9/25 , assessment Rs 10 , profit Rs 14/4 Joodi 4/10 at Chikoy. "

(2) Copy of Inam Register Do - - Do -.

The said land is in our vahivat and in our khata.

The copies may kindly be sent by V.P.P which I will arrange to receive.

I have the honour to be ,

Sir ,

Your most obedient servant ,

Vatmaktyar.

23

[illegible]

[illegible]

[illegible] 1724 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

No.P.O.L.S.R. 771
Office of the District Magistrate,
Dharwar, 10-11-1941.

From

The District Magistrate,

Dharwar.

To

B.M.Patil, Esquire,

Gadag.

Sir,

With reference to your application dated 18-10-41 requesting for the return of the certified copies of the documents produced by you in the Court of the District Magistrate, Dharwar, I have the honou to return herewith the documents, the receipts of which may kindly be ~~xxxx~~ acknowledged.

I have the honour to be,

Sir,

Your most obedient servant,

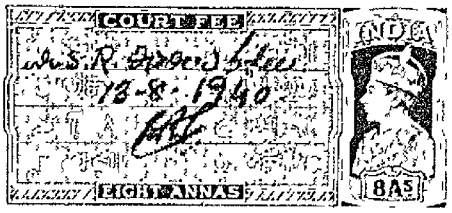
PRK.

for District Magistrate, Dharwa.

26

Copy was applied for by post on the 15th April 1926.

fifteenth



J Mwadham
Record Keeper.

Acc o

Wf 2-7-0
Sm 0-6-6
B 0-1-6
2-15-0

It was ready for delivery on the (23rd) April 1926.
(Twenty third)

J Mwadham
Record Keeper.

It was sent by post on the 24th April 1926
Twenty fourth

Record Keeper.

In the court of the District Judge of Dharwar

At Dharwar the 19th April 1875.

Appeal No 360 of 1867.

Pleader for appellant
Swamirao and
Shankrapa

Twatat Swamy Guroo Twatat Swamy
by his general Agent Dod-Chidling Appellant.
Guroo Gooroo Twatat Swami. (plff).

Vs.

Pleader for respondent.
Chreenivasrao
and
Soobrao

No 2 absent.

1. (T O R N)
Gooru Twatat Swamy and Respondents.
2. Patree Varoo Guru Twatat Swamy (defts)

Claim Rs 22560-6-9.

The particulars of this claim appear in former minutes of the court

J U D G M E N T.

19th April 1875.

Appeal No 360 of 1867.

The decree in this case was reversed by the High court on Ap No 329 of 1868 and the case remanded for retrial on the following issues.

Sheristedar.

1. Whether the terms upon which the Math was held by the deft Anchanya Swami was such that the plff was entitled to resume the resignation of it at his pleasure.

2. Whether the appointment of the deft 1 was complete and he was entitled by virtue of his office to the possession of the Math?

These were referred by the acting Judge under S.C. 364 with a third issue as to whether the decision was barred by limitation and the 1st class Sub Judge of Dharwar has found that (1) the terms upon which the Math was held by deft Anchanya was such that plff was entitled to resume possession of it at his pleasure.

(2) That the application of deft was complete and that deft holds possession subject to the orders of the plff but that he is not entitled by virtue of his office to possession of the Math.

(3) That the claim is not barred

My finding on the two issues framed by the High court is strictly in accordance with the finding of the 1st class Sub Judge given above.

The third issue referred by my predecessor is unnecessary seeing that to the judgment of the High court in remand.

The claim is shortly for the recovery of a Math at Kumaragee Taluka Dambal and also for certain lands.

The answer of the deft is that plff has no title and never had the management of the property.

The evidence on either side is very voluminous. The witnesses for the plff state that the Swamy is owner of the Math and its endowments and that in his capacity as spiritual lord and master he duly consecrated and invested the deft Anchanya with the emblems of office at Dambal. The contentions on the deft's side is, that Anchanya was consecrated at the above place by several Charmoortees or celibate priests of whom the plff was one and that the right of ownership rests solely in the person so appointed

Sheristedar.

The witnesses for the deft however differ in many particulars and are not to be defended on. While those on the -- plff's side depose in a consistent and satisfactory manner proving the complete subordination of the deft as officiating priest of the Math at Vundargee to the plff. His --- ecclesiastical superior at Copbal. The case for the plff also receives strong corroboration from the deposition of the deft Andanya before the Mahantsamy ~~of~~ Dambal in March 1853 in which he clearly admits the authority of the plff (No 61). Another very important document is the Ex No 50 which is deposed to by the witnesses 181 and 182 and was passed in A.D. 1802 by the Ayas of several Maths including the predecessor of deft to plff expressive of their submission and obedience to him This paper was further produced in the Dav Court in 1840, and was returned by the late Sadar Dewanee Adalat in 1843

There are two other documents exs 1 and 48 the former purporting to have been executed by Andanya to plff on the 15th March 1853, and the latter bearing date as far back as A.D. 1770 and containing an order from a superior officer of the former Govt to the Kamamdar of Copbal regarding the Vundargee Math. Although the question of title was not and could not be investigated in the Police Courts it is nevertheless strange that then two papers were not even attended to by plff when he was accused by deft of having forcibly entered the math and committed theft. The witnesses 197-200 depose that Andanya was in perfect possession of his senses when he made over his office to plff and signed the ex No 1 and wrote a document is also alluded to as having been passed on stamped paper by Andanya shortly before his death by the Patil and Kulkarni Mantwad in their depositions dated 16th December 1853 (Ex 271) Unfortunately however the plff in his statement (No 15) before the Mahalkari on the 31st May 1853 admitted the insanity of Andanya and on the ground alone serious doubt attached to the Ex

Shemistadar.

No 1- it not being clear whether Andanya's understanding was completly impaired or whether he had hired intervals during which he might have resigned his appointment as -- disciple in charge of the Mundargee Math. As regards the Ex No 48 two witnesses 174,175 aver that the writing and seal are similar to other documents of a like nature. There is however an evident alteration in this paper which is not explained the word Gooroo or spiritual guide. having been changed to Gumastha or Agent. This may have occured through inadvertance or mistake on the part of the scribe who originally drew up the document or it may have been done by the plff with the object of furthering his claim. The word --- Gumastha is certainly more in conformance with the content than Gooru the purport of the order being that the Tamsildar should warn Andanya to render implicit obedience to the Twatat Swamy as formerly. The sense of the latter being thus clearly in plff's favour the substitution if caused by him must have been effected from an anxious fear lest the term gooru should operate to his disadvantage. The --- alteration is unfortunate as a doubt is thus cast on a -- document which would have otherwise had a very important bearing on the plff's claim.

The Ex No 64 contains the plff's receiptfor money drawn from the Govt treasury in 1845 on account of allowances due to the Gooru Twatat Swamy and his disciple Andanya in connection with the Math at Mundargee and had the deft Andanya been wholly independent of plff, the money would never have been disbursed to the latter alone, who was --- evidently recognised by the Revenue authorities as the -- proprietor of the Math. In various other official papers also the plff is entered as owner and the deft Andanya as his Agent or manager and the order of the Inam Commissioner No 166 is to the effect that certain lands belonging to the Math and standing in the name of the plff, Twatat Swamy -- are to be resumed by Govt on his death, no notice or mention

Sheristedar.

whatever being made of Andanya. In conclusion I hold that even setting aside the exhibits No 1 and 48 the plff has presented a strong case, to rebut which the defts have -- adduced nothing of a cojent nature; and I therefore reverse the decree of the Principal Sadar Amein of Dharwar dated 5th September 1867 and allow the claim of the plff Mahat Swami. Costs of plff as the deft; Andanya and Patrao Waree to have his own costs.

Sd/W. Sandwith.

Judge.

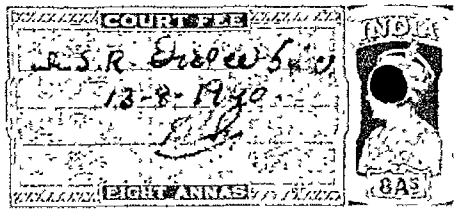
Typed by
C.H. Patil

Compared by
Kankun.

"True Copy"

Sheristedar.

USP



Copy applied for on 19/5/1913
Copy ready on 4/6/1913
Copy delivered (or sent by V.P.P.) on 5/6/1913

Assistant Chiefstedar.

Judgment in Special Appeal No.277 of 1875.

Andana Swami Guru Andana Swami

(Original Defendant) Appellant.

Versus

Totada Swami Guru Totada Swami.

(Original Plaintiff) Respondent.

Special Appeal from the decision of the Judge of Dharwar in Appeal No.360 of 1867.

This being a Special appeal, this Court cannot reverse the findings of the District Judge on the issues of fact directed by the late Chief Justice and Mr. Justice Gibbs, when this cause was remanded on the 6th July 1869 by the High Court for retrial, unless there be an error in law or in the investigation of the case, which has produced error or defect in the decision of it upon the merits as for instance a total absence of evidence in support of the finding-ings of fact.

It has been argued for the first Defendant(Appellant) that there is not any evidence to support the finding that the tenure upon which the Andana Math is held, by the first Defendant was such that the Plaintiff was entitled to resume possession of it at his pleasure; and it has been further argued that the District Judge has overlooked the fact that in the Sanads(Exhibits No.114 and No.115) the Defendant is named as Inamdar, and, therefore, that there has been an error in the investigation of the case.

We find it quite impossible to say that there is no evidence to support the finding on the first issue on fact - as much regards the tenure by which the Defendant held the Math and as to the right of the Plaintiff to resume it.

Exhibit 46(dated in the Shaka year 1638 and Christian year 1716) though it relates to lands in another village, shows that the Totada Swami was then described as Master of the Andana

Math

Lath, apparently long before there were any Andana Swamis. Thirteen witnesses(Nos.153, 154, 162, 167, 177, 181, 182.186, 192, 195, 196, 202 and 204) depose to the ownership of Plaintiff and to his spiritual and temporal supremacy. Exhibit No.50 signed by numerous Swamis, including(as third on the list) the Andana Swami, is a clear acknowledgment of at least his spiritual supremacy. The resumption of the Andana Lath by the Plaintiff on the occurrence of the lunacy of the First Defendant's immediate predecessor, and the administration thereof for four years by the Totada Swami were acts strongly indicative of supreme temporal and spiritual authority. The lunacy and resumption occurred in A.D.1844, at which time the Defendant was a disciple of the Plaintiff resident in the Lath. The Defendant was nominated to the office of Andana Swami in 1849, by the Plaintiff, although the Defendant has asserted, but has failed to prove that he was elected to that office by other persons. Again in Exhibits Nos.71, 72(dated in 1861) 73 and 74(dated in 1862) which are Sanads, granted by the British Government, of lands, which it is admitted are appendant to the Andana Lath, the lands are described as held by the Andana Swami as Vyvatdar(corruptly Whywatdar) of the Totada Swami. The learned Counsel for the first Defendant contends that the opposite is the case, but grammatically the word Vyvatdar should follow and not precede the name of the person described as Manager. So we have no doubt that the District Judge has rightly understood those documents. It is true that the lands mentioned in them are not the lands in dispute, but being as they are, lands appurtenant to the Andana Lath, although not in the same village with it, the inference is strong that the Andana Swami was merely the representative and agent of the Totada Swami in holding those lands. It is true that the District Judge has not mentioned the circumstance that the lands in dispute as stated in two Sanads (Exh.114 and 115) of 1862 is held by the Andana Swami. But we cannot thence infer that he overlooked that fact. Were we to lay it down as a general rule that whenever a District Judge omits to mention a particular item of evidence of more or less importance — he must be regarded as having left it out of his considerations — scarcely any decree brought up here on special appeal could be sustained under such an ordeal. Moreover the fact that lands stand in a particular name in the Government books or in Government records Sanads,

though always of some importance, is far from being conclusive as to the ownership of the lands, as experience of many years has taught us here. And the weight of Exhibits 114 and 115 is, and was probably regarded by the District Judge as, much diminished by the circumstance, adverted to by him, in the last paragraph but two of his judgment that in the "Official papers" viz. the sanads already mentioned as Exhibits 71, 72, 73 and 74 lands admitted to be accurate extent to the Andana Patti, but situate in another village, are described as enjoyed by the Andara Swami for the Totada Swami. For these reasons we cannot say that there was not any evidence to support the finding of the District Judge that the tenure of the Math by the first Defendant Andara Swami was such that the Plaintiff was entitled to resume the Math, and secondly that though the first Defendant's appointment as Andara Swami was complete, he is not entitled by virtue of his office to resume possession of the Math — the latter part of which finding on the second issue seems to follow on the finding on the first issue. We also are unable to say that although the District Judge has not specially mentioned Exhibits 114 and 115 he must be regarded as not having taken them into his consideration and therefore committed an error in the investigation of the case. Holding these views, it is unnecessary for us to notice the facts of this case at any greater length. The decrees of the Courts below must be affirmed with costs.

Sd/ D.R. Pestonji

26th September 1875. Sd/ Manabhai Haridas.

True Copy

Deputy Registrar.

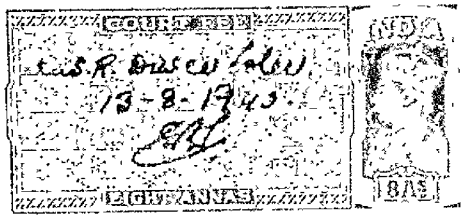
Sealer

The 4th day of June 1913.

Copy applied for on 19th September 1912

Copy prepared on 30th September 1912

Copy sent by post on 4th October 1912



For Com

No P
116 of 1710

8th May 1710.

Number of words.
90
Copying fee 0-2-0
Comparing fee 0-0-6
Postage 0-0-3
Total 0-2-9

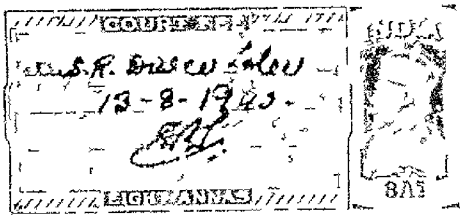
Order on the petition of the followers of Shri Niranjan Jagad guru.

Shri-mat Niranjan Jagad guru Tilad Swami Sansthan Inalli Dambal-Gadag has been permitted to pass in cross palanquin with the Panchalas and other insignia of his office as Spiritual guru of the Lingayet Community in all places within the Southern Division All Collectors and District Magistrates are

Copy supplied from 19th September 1912

Copy prepared on 30th September 912

Copy sent by post on 4th October 912



No 1
file of 1910

18th May 1910

From the Jamadar
To
Copy fee 0 2 0
Super fee 0 0 6
Postage 0 0 3
Rec 0 3 9

Order of the public of the follow ers of Shri Swamiji Jagad guru

Shree mi Swamiji Jagad guru Jolad Swami Sansthan Math Ba bal-gadag has been permitted to pass in cross palanquin with the ariel pala and other insignia of his office as Spiritual guru of the Lingayat Community in all places within the Southern Division All Collectors and District Magistrates are

requested to see that the exercise
of the said right by the said Swami
is not interfered with by anybody,

Copied by
Sardar Khan
Compared
[illegible]

Sd/ Jno. C. Gibb
Commissioner S.D

True copy,
[illegible]
for Commissioner S.D.

Read Police Inspector, Gadag Circle's vernacular No.R 427 dated 8th. Instant.

Heard S. Vinekar for Shri Totadswamy and Mr. Venkatrao Arur for Shri Annadanaswamy.

.....

The word procession in this office No.P.A.1046 of 7th. Instant was used in its ordinary sense, and it does not give any permission to Shri Annadanaswamy to do anything in excess of his rights or against customs or in interference with the procession of Shri Totadswamy. No mention of any cross palanquin or Pancha Kalasa has been made in the application made to this office on the 7th. Instant on behalf of Shri Annadanaswami. If the followers of Shri Annadanaswami want to have a simple procession without any cross palanquin and Pancha Kalasa they may have it in accordance with the orders of the Assistant Superintendent of Police (No.1455 dated 7th. Instant).

It has been contended for Shri Totadswami that Shri Annadanaswami has no right to go in a cross palanquin with Pancha Kalasa and that the High Court has decided that the latter is a disciple of the former. There are orders of the Commissioner S.D. and District Magistrate, Dharwar, in force which allow Shri Totadswami the right to go in a cross palanquin with Panch Kalasa and other insignia of his office in all places of the Southern Division (Commissioner S.D's No.P/415 dated 28th July 1910). No such order has been shown to be in existence in favour of Shri Annadanaswami and he has failed to show that it is customary for him to exercise the right to which Shri Totadswami has been held to be entitled.

A disturbance of the public tranquility is apprehended and there is very little time left to make detailed enquiries. The local Police have already directed the followers of Shri Annadanaswami not to go in procession with cross palanquin and Panch Kalasa for to day.

I affirm this order and in exercise of powers under section 144 Criminal Proceedure Code, direct Shri Annadanaswami and his followers at Mundargi to abstain from going out in ..

in procession with a cross palnquin and Panch Kalasa. It will of course be open to Shri Anadanaswami to get an order from the proper authorities in same way as Shri Totadswami has done.

Dharwar
9th. September 1912.

Sd./ V.K.Nemjoshi.
Sub Divisional Magistrate, F. C.
III Division, Dharwar.

.....

No.227 of 1912.
Dharwar 9th. September 1912

Copy with compliments forwarded to the

Sd/
SubDivisional Magistrate F.C.
III Division, Dharwar.

The District Magistrate, Dharwar.
The Assistant Superintendent of Police, Dharwar.
The Police Inspector, Gadag Circle (with two spare copies for publication at Mundargi).
The Mahalkari and Magistrate, Second Class, Mundargi.
Shri Annadanaswami of Mundargi.
Shri Totadswami of Gadag.
Ishwarappa Pompanna & other followers of Shri Annadanaswami of Mundargi.

Copy affixed for by Shrimant
Bhalaji Vishwanath Pradhan -
dated Shaka 1682, and many
of matters, and Mirgune
dated many Sawashee Mutt
Daulat of Gadag Taluka
Dist 10 1913
It was ready for delivery
It was delivered on
the 9th Oct by giving Rough Estimate Bill
1320 1-10-6 0-7-0 0-1-9 1-15-3

[illegible]
-for Collector of Customs

[illegible]
[illegible] Sanad [illegible]
[illegible] [illegible] [illegible]
claim [illegible] [illegible] of
[illegible] [illegible] [illegible]
with [illegible] and [illegible]

Order

In this case the [illegible]
was as to the correctness of the
use of the claim put forward
by the [illegible] of Gadag
to be carried on [illegible]
with the usages of Panchkulas

and

and the effect of the finding on that issue as regards the District Magistrate's duty with respect to S 44 of the Bombay District Police Act, and S 144 of the Criminal Procedure Code

2. The claim of the Jamadar Survey is contested by the Talati survey of Gadag under which has specified and to the jurisdiction over the fairs and regards the exercise of the right claimed as derogatory to his rank and status. The right of the Talati Survey to go in procession with cross-palanquins and panchkalasa has been considered and decided by the Collector and District Magistrate in his order of the 14th May 1903 the Gibb Jamadar that the practice had been continuous for more than half a century and practically

practically unopposed for
that cause he appeared to the
representatives of the Synagogue
as a man of high spiritual
rank & in the community
the equal if not superior
to the persons of whom Christ
said that the scribes & the
Pharisees sit in Moses seat
& all therefore that they bid you
observe that observe & do
but after their works do not
ye perform and set the question
that arises to consider are
as follows

(1) Is there satisfactory evidence
that is sufficient by the
Mosaic Law as may have been
existing & unopposed for
substantial periods

(2) If the existence of this legal
claim is established now is
the danger of obstruction incompa-
tible to the public & of a disturbance
of

of the proof marginally.
I find on the first issue in the negative and on the second in the affirmative for the following reasons.

3. Eight witnesses of respectability and undoubted independence were produced before me at Ernakulam who said that they have seen the Ernakulam survey ying on their palanquin for periods varying from 20 to 30 years on the three hands but Venkatesa Narasingha Padgonda the representative of the leading Desai family of that part of the country and a Sarandar of the Deccan States that the practice dates from 1907 only at which time the Ernakulam survey is instituted a plea of his own. There is absolutely

absolutely no documentary
evidence as to the exercise of the
right at any time up to the
last year or so which has
followed by the field survey
both objected to the proceedings
The evidence of user above
mentioned is entitled on
the face of it to consideration.
on the other hand the witnesses
produced for the Rt. of
way which the plaintiff succeeds
in establishing and,
to the best of my knowledge
& belief in immediately
the neighborhood and the
natural tendency to exalt a
respective local dignitary. Con-
sidering the conflicting evidence
between the two parties
by documentary evidence, &
am unable in the absence of
the clearest proof of user to believe
that

that the Totadowanny's to have
permitted the Eight claimed to
be exercised for the number
of years alleged without protest.
Mr. Nicholson's account is
consistent both with admitted facts
and probabilities. The popularity
and influence of the Snowdon
Society with the recent growth
and it is natural that with
the increase of funds and
the institution of the new fuller
the ceremonies attending the
progress of the Society should
be elaborated & hair therefore
that the alleged practice is of
recent institution and not of long
standing.

4. Coming to the second issue
the significance of crow feathers
and French Kabosa must
be considered. The privilege
of

of being injured in a populous
most ways as we but so that as
much mischief may be engaged
only by means of such of
negligence or [illegible] for
person in practice has ventured
to offer an opinion but observes
that as doubtless in the case of the
[illegible] of thoroughfares about
which [illegible] practice is not
so strict and the general tendency
of [illegible] is to maintain
the rights of different sects to make
such use as they like of the
public streets provided that
they do not thereby impede the
rights of property enjoyed by
others or cause a public
or interfere with the ordinary
use of the streets by the public
where there is precedent for the
use of [illegible] the privilege
has

has been accorded on the
Presidency to swamps such as
the swamp of the Swamp mouth
of Chitaldrug irrespective of the
view taken in Mysore
the French Islands again as
similarly in subjection of loyalty
of Supreme proprietorship.

Now the Totadswamy of Gadag
whose pecuniary position
is with that of the swamp of
the Insurance mouth of Table, in
contested claims that the Immadoor
Swamy of Immidage is no
more than his subordinate. The
Judgement of the High Court
in Special appeal No 217 of 1875
throws the clearest possible light on
the respective positions of the two
swamys. A document therein
referred to dated A D 1716 describes
the Totadswamy as "head of
the

the [illegible] mark" and as they

perhaps add — "apparently being kept [illegible] in any Ascendancy [illegible]" Again :— "[illegible] signed by numerous Ascendancy including the third on the list. The Ascendancy was clear acknowledgement at least of her spiritual supremacy the assumption of the [illegible] mark by the plaintiff on the occurrence of the lunacy of the [illegible] [illegible] predecessor and the administration [illegible] [illegible] [illegible] by the [illegible] were acts strongly indicative of supreme temporal and spiritual authority . . . . . The document [illegible] to the office of Ascendancy in 1849 [illegible] the Plaintiff [illegible] the registered copy of a registered document has been produced dated 1853

in

on which the Mussalman Survey [illegible]
himself with respect to the Talaq
Survey of one Abdul Hussain
Survey" proving to more recent
times, a prata Standing in the
name of the Cash Mussalman
was continued upon his death
in the same name [illegible] Survey
Survey obtained an honorary recog-
nizance and got his name
substituted the application
was made to get the encumbrance
canceled which now rejected
by the 1st class Sub-Judge Dharwar -
The Mussalman Survey has paid
a sum for charge of Khata
but withdrew it Cash gone another
such with respect to the Branch case
Math is still pending & is not
within my province to decide
whether the Talaq-Survey is or is
not the spiritual and temporal
superior

declaration of the extraordinary
part of a case concerned with the matter
whether the relevance of the former
have ever been to believe. For
he is said to reach the assumption
by the title of plausible explanation
his equality to the extent that it
likely to exert a similar power
of the public transmissible. It may
opinion the question must be
answered in the affirmative
5th has been agreed in Council
that whatever the case may have
been once the American system
is now independent and
at liberty to assume the designs
of supremacy. Justice is here
been alleged that the followers of
the declaration of may greatly
outnumber the followers of the federal
party in Pennsylvania and
that if they endeavor to carry their
sincerity

Lawyers on cross Indictments they have every right in view of judicial rulings, to do so. I am unable to accept either argument. The practice of cross Indictments is in its very nature the cause of the public obstruction and interference with the ordinary use of the streets by the public. It is a direct assertion of supremacy - so far as the particular sect is concerned and a challenge to those of that sect who deny it. Where it has the sanction of Every message it may be admitted but which would be directly contrary to the interests of public order and peace to admit it in the case of every sect that chooses to entrench itself from the present institution. So far as Mudaraji itself is concerned there is some force in the second argument.

Both

[illegible] of the Eighth were returned on
December 8th it would be time
[illegible] and the [illegible] of
the two [illegible] would be liable
to cause [illegible] to [illegible]
they were to be passed to the
in the [illegible] price
[illegible] is nothing to prevent
the [illegible] of [illegible]
[illegible] on the [illegible]
and with out the [illegible]
such as the reasons given above
if [illegible] we would do
use [illegible] and the
[illegible] it will be
necessary to [illegible]
5 1/4 of the [illegible]
[illegible] of 5.44 the
Barclay Scotch [illegible].

7 The offence [illegible] [illegible]

New Foundland Dummy appointed by the Colonial Secretary was carried in cross fulminum this will not be permitted in future the privilege attaches to the Colonial Secretary personally & is not prohibited on the case of the Secretary of the old Foundland Night. the prohibition must apply equally to any person appointed by the Colonial Secretary

Thursday
9/8/13

S.F. E Macconochie
District Magistrate

"True copy"

for Collector of Dhurmsala

Copy applied for by Totadharigaru Totadswami of Gadag vet Moktiyar to Shriman Mahaswami Saunsthan Math Dambal and Gadag, on 3rd. September 1914.

It was ready for delivery of 1st October 1914.

It was delivered on 2nd. October 1914.

No. of Words	Copying fee	Paper charges	Comparing fee	Total
1m	0/3/0	0/0/3	0/1/0	0/4/3

Sd.

for Collector Dharwar.

No. 8811

Judicial Department.

Bombay Castle 13th December 1915.

To,

Mr. Channa Basaveyya Fakirayya Hungirimath and other residents of Mundargi,

Dharwar.

Memorandum.

With reference to their memorial, dated the 6th October 1915, appealing against the order passed by the ..... District Magistrate Dharwar on the 9th August 1915, in which he intimated that, if preparations were made to carry the ..... Annadan Swami of Gadag in a palanquin borne cross-wise or with the insignia of panch kalasa, orders would be issued under section 144 of the Code of Criminal Procedure 1898 or Section 34 of the Bombay District Police Act, 1890, Mr. Chann Basavayya Fakirayya Hungirimath and others are informed that after.. .. careful consideration Government see no reason to interfere in the matter.

Sd/ A. F. Kindedaley.
Under Secretary to Government.

"True Copy."

Sd/ . .

For Collector, Dharwar.

---

(1) ...

(2) ...

(3) ...

(4) ...

(5) ...

(c) these lines are to be set down in the written statements put i

Order.

7. It is hereby ordered:-

(1) that the conduct of the Car Festival should begin on the third Sunday in the month of September, which falls on 10th proximo, on the usual lines laid down in the Act and should be carried on by both the contending parties:-

(a) On the morning of Sunday the 10th inst., the idols of the three Chidhambaram God be seated in a palanquin with all the insignia including Panch Kalas and the palanquin should leave the Kath and be carried, as by law, across Vire, by Devendra Kula Vellalars, Sattatha Vellalars, the Weavers, the Grain Merchant, the Chetti Merchants and go on to the Pandalimpadi on the bank of Kaveri and return in the afternoon by the same route.

(b) On Sunday (11-9-14) morning the Car with Vinayagar to be drawn to the north of Kaveri Thenkarai road by the Kath before 9 a.m., by the Vellalar, Adi Dravida, Grain Market, Chettiar and Vellalavar class.

(c) In the afternoon of the same day the three idols Amman of Kadai will go in procession to Kaveri and return with all the insignia including Panch Kalas.

(d) On Wednesday the 12th the three idols Amman will go to Mandal in procession with all his insignia.

(2) The Utsava of the three Amman should begin on the fourth Sunday in October which falls on 12th proximo and should follow the general lines laid down below:-

(a) On Sunday morning (~~25-9-14~~) 27-9-14 the image of three Chidhambaram God be seated in a palanquin with all the insignia including Panch Kalas. The Procession to start from the Kath and go by the Koe-Kaval, Chavadi, Vithoba temple, and the Mandal Kaveri and go to the Pandalimpadi ~~Kadai~~ and to return to the Kath the same evening, taking Kadai road and passing in front of the Amman temple near Bod Agani, Kale Kaval, Pyatthavar street, Kathapana

[illegible]

preserve. I therefore order that neither the three Totha Uvami ~~nor~~ the three Andani Uvami be allowed to arrange any procession or carry their or ~~their~~ Kriya Murtis in ... palanquin, without obtaining the written permission of the Amalkari and Magistrate, if there, at least three days before the date of such intended procession, the Amalkari and Magistrate, if there should not give such ~~permit~~, unless he finds it absolutely necessary and also without hearing the objections of the other party and also without consulting the highest police officer present on the spot.

6. A copy of this order should be served on the two karnis of each of the two Uvamis and copies should also be forwarded to the Amalkari and Magistrate if there, Mundargi for information and guidance.

The Sub Inspector of Police, Mundargi, for information and making the necessary police arrangements to carry out the above orders.

The Assistant Superintendent of Police, with compliments, for his information.

(Sd) G. A. Salekundri.,
Sub Divisional Magistrate, & Ex-officio
III Division.

Dharwar,
25th July 1914.

No. (?) of 1914.
Dharwar, (?) July 1914.

True copy.

Sub Asst Collr III Div Dwr

To,

The Watchman of the United Farmers of Gadag

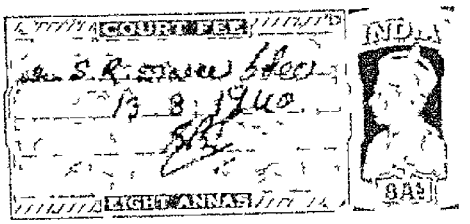
4180
7-14-0
2-0-0
0-3-0
10-1-0

Applicant has a right to
deposit Rs 6/- [illegible]
of Rs 6/- [illegible]
[illegible]

22nd June 1940

5th July 1940

9th July 1940



In The Court Of the 2nd Class Subordinate
At Gadag.

Exh. 212.

Civil Suit No. 277 of 1914.

Pleaders.

Mr. Gut'al and Messrs. Pavte & Savkar.

Shriran Niranjan Jagatguru Andanswami Guru Andanswami, by his VatVakhtyar Somaya Chidlingaya

..Plaintiff.

against

Mr. Vinekar.

1. Totadswami guru Totadswami
2. Totaya Andanaya
3. Gangaya Channayya
4. Mariayya Sangayya
5. Totaya Adiveyya
6. Andaneppa Andaneppa
7. Adiveppa Prabhappa
8. Basappa Mallappa

..Defendants.

Claim Rs 10/-.

The plaintiff alleges that he is one of the Jagatgurus of the Lingayats; that he has many branch-Maths in the Presidencies of Bombay and Madras, in the territories of the Patwardhan Chiefs and of H.H. the Nizam; that plaintiff's gurus before him, and plaintiff, had, and have, the right of going in a procession seated in a cross-palanquin adorned with and accompanied by, panch-Kalash, and Biradavali, that they had, and have, that

Clerk of the Court.

right as Jagatgurus; that they have the right that -- their disciples should show them that honour in their own village and also when they go out visiting, in -- public streets; that plaintiff's gurus and the plaintiff have exercised this their right since ancient times; that this ~~xxxxxxxxx~~ procession in a cross-palanquin is taken out in plaintiff's village Mundargi every year on Vaishak S. 10 & 11, last Monday and Tuesday in every -- Shravan, on Ashwin S. 10, and at the beginning of Margashirsha without fail; that it is taken out also when plaintiff is called by his disciples for worshipping his feet at their homes at all times of the year; that it is taken out also when plaintiff enters villages on his tours, and visits his disciples' houses for the worship of his feet;

that the roads followed in the processions in -- Mundargi in Vaishakh, Shravana, Ashwin, and Margashirsha are those detailed in the Schedule attached to the -- plaint; that plaintiff intended to take out a cross-palanquin procession on last Monday of Shrawan of Shake 1834; that defendant 1 induced defendant 2 to make an application to the 2nd Class Magistrate of Mundargi on 6-9-1912 and the other defendants, to the Sub-Divisional Magistrate, that there would be a breach of the peace; that the latter Magistrate stopped plaintiff's procession on 9-9-1912; and that appeals were preferred, but failed, hence this suit.

Plaintiff prays for an injunction to the -- defendants that they should not obstruct plaintiff in going in a cross-palanquin procession, with a Panch-Kalash and Biradavali, on Vaishakh S. 10 & 11, on last Monday and Tuesday in Shrawan, on Ashwin S. 10, and in the beginning of Margashirsha, in Mundargi and elsewhere at other times. He prays for costs also.

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Defendants 1 and 3 contended (Ex. 17) that --

Civil Couts have no jurisdiction to try this suit; that plaintiff is not a Jagatguru but defendant 1's disciple; that disciple before him, called Andanmaris like the plaintiff, denied that they were defendant 1's -- disciples (Shishyas), and the High Court has held that they were defendant 1's Shishyas or disciples; that the AndanMari before the plaintiff has admitted that he is defendant 1's disciple, and has passed a registered -- deed to that effect; that such Maris (disciples) have no such right of going in a cross-palanquin as claimed in the plaint; that they have no right to take out the processions mentioned in the Schedule attached to the plaint; that defendant 1 alone has the right to call himself Jagatguru and go in a cross-palanquin with -- Panch-Kalash and biraudavali and not the plaintiff;

that Government stopped plaintiff's procession, and was a necessary party; that plaintiff has no Mathas, as alleged, but they are all defendant 1's; and that -- defendant 1 has removed the plaintiff, and appointed -- another Andanswami.

Defendants 2 and 4 to 8 agreed to these -- contentions in Ex.17; See Ex.18.

The issues are :-

1. Is the right to parade in the cross-palanquin, as described in the plaint, a general right, exercisable by any subject of His Majesty ?
2. Is it a special right enjoyable by only -- defendant 1 ?
3. Is the plaintiff entitled to the injunction prayed for ?
4. To what reliefx is the plaintiff entitled ?
5. Has the plaintiff no right to march in a -- procession seated in a cross-palanquin as alleged in the plaint in public streets ?
6. Has defendant 1 the exclusive right of riding

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in a cross-palanquin as stated in the written statement ?

7. Is such a right (riding in a cross-palanquin) enforceable ?

8. Are the facts stated in para 2 of the plaint proved ?

9. Is not plaintiff entitled to the injunction prayed for ?

10. Has this Court jurisdiction to try this suit ?

No other sought.

My findings are :- 1. No. 2. It is a special right enjoyable by the defendant 1, and other high -- priests of the Hindus like him. 3. No. 4. None. 5. No. 6. Yes, as against the plaintiff. 7. No. 8. No. 9. No. 10. No.

Reasons.

For a thousand years before the 8th century A.D., Buddhism was supreme in India. It had transplanted the ancient Vedic Religion of the Hindus, as taught by the Upanishads, and by the Bhagavad-gita, composed more than a thousand years before the advent of Buddha. But Shri Shankaracharya, an inhabitant of Travancore, defeated it by his extraordinary learning, grasp, and unusual -- controversial ability. It was he who firmly established his Advaita teaching, which has been admitted by learned men everywhere to be one of the highest philosophies of the world. Shri Shankaracharya has never been surpassed for his forcible style, clear logic, and short pointed -- commentaries on all the Shrutis; so much so, that men, wonderstruck by his towering ability and almost super-natural powers, have thought him to be an incarnation of Shankar himself. He was a great traveller. He went over all India, and made his Adwaita doctrines supreme. He established four Maths on the four boundaries of this vast Peninsula; at Dwarka in the west, at Badri-Kedar in

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the Himalayas on the north, at Puri in Orissa in the east, and at Shringeri in the south. The Gurus in these four Maths were to take care of the spiritual welfare of the whole of India. As the line of Gurus at Badri became extinct, the Math there ceased to exist; but the remaining three flourish today. On account of these -- extraordinary achievements, his following which included kings, took out his palanquin in an extraordinary -- manner, viz crosswise. It was, and is, a mark of extraordinary honour and dignity. It is this honour and -- dignity that are now in dispute. There is another mark of the extraordinary dignity of the Shankaracharya and that is of lighting him with torches in the noonday sun. The parties however have not thought fit to quarrel -- over it.

The Advaita doctrine requires vast powers of grasp to understand it correctly, and a great amount of self-restraint and self-denial to adopt it in practice. Even today it has the effect of making weak men atheists and mischief-mongers. In course of time it was found to do more harm than good to the populace. Several eminent men, Ramanujacharya, Vallabhacharya, and Madhwacharya, have modified it in these parts. These Acharyas were great leaders of religious thought, and their followers also sometimes think of taking out their palanquins cross-wise. Going in a cross-palanquin became therefore a sign of a great religious preceptor. A palanquin is simply a conveyance or a vehicle; it can be ridden -- lengthwise by anybody; but long custom and usage have made a cross palanquin a mark of the highest learning and reverence, and none but the highest Swamis think of using it. The cause, why these great Acharyas are -- respected and worshipped by all, is their high learning and pure living, and a cross palanquin is only a sign of their godly qualities. But weakminded and shortsighted

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men like the present parties, given up to physical -- pleasures and wordly objects, devoid of all self-respect and great learning, have mistaken the sign for the cause and are quarrelling over it. The plaintiff's witnesses have gone so far as to say that even the most degraded human beings, holers, halalkhors or bhangis, Madars and all untouchables, can, with the plaintiff, who is a Jagat-guru, go in a cross- palanquin. It is a pity that they have lost all self-respect, and have turned their guru's cross-palanquin into a tonga or bullock cart, which is used by everybody on hire.

A cross palanquin being thus a sign of great -- honour and dignity, unaccompanied by any pecuniary -- profits, and not attached to any particular office, I shall examine whether a suit for it shall lie in a -- Civil Court under section of of the C.P. Code. I think that suits for an office are of a civil nature; but in my opinion a suit for vindication of a mere dignity, though connected with an office, is not. The present - suit is not for a claim to an office, but for a claim to a mere honour and dignity on account of an office, and is, I think, not maintainable in a Civil Court. It has been held that the claim by a Swami, or archpriest, that he is entitled to be carried on a high road in a cross palanquin will not be entertained by a civil court. -- What is claimed in such a suit is a mere honour and -- dignity, a mark attached to the office of a Swami. It has been laid down that civil ~~mere~~ courts should discourage as much as possible claims of so unsubstantial and objectionable a nature, and they ought not to be -- involved in the determination of trivial questions of dignity and privilege, although connected with an office. See Shri Shankar v. Sidha (1843) 3 M.I.A. 198; I.L.R. 2 Bom 474; and 33 Bom. 278. The whole law on the subject is discussed in Mulla's Civil Procedure Code, 5th edition

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1913, p-18, and his Jurisdiction of Courts in matters of caste, pp. 10 to 19. I need not quote the decisions -- cited therein at length. The suit must fail.

But it must fail also on other grounds and on the evidence in the case. Even the plaintiff's own witnesses, Exs. 89, 90, 91 admit that a cross-palanquin is a token of very high and pious respect amongst Hindus, and that all persons cannot go in it, according to the prevailing -- custom. But the plaintiff says, "What is there in law to prevent me in going in a cross-palanquin in imitation of the spiritual head of the Hindus, or wearing a crown in imitation of their temporal head? A cross palanquin is a mere conveyance like a tonga, a horse, or an ass, and a crown is merely a covering for the head like a topi or a turban; and under the British Rule of perfect equality, I can use both in the public streets." I think the -- police will summarily teach him, if he jests with a crown, that he is wrong; and I must tell him that, although he can physically go in a cross-palanquin, he must not do so, as he would hurt the feelings of Hindus, who, by long -- custom and usage having the force of law, begun to reserve a cross-palanquin for their highest gurus. Long custom is binding on the plaintiff, and he must not transgress it, if the feelings of others would be hurt. Customs may be broken only when nobody's feelings would be affected. For instance, anybody can go out on an ass; in Persia -- riding a well-groomed and well fed ass is a mark of -- respectability; and plaintiff may go out on it, because he would thereby amuse the beholders, riding an ass being considered as the greatest indignity a man can do himself in India. But he must be careful as to how he uses the cross-palanquin. That is reserved for the arch-priests of the Hindus. See Exs. 134, 136 to 140, 146 to 148. I hold as a fact that going in a cross-palanquin in a public --

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street is not the common right of every subject of His Majesty, but the special privilege of a Jagatguru or a high priest (lit. preceptor of the world) of a specific, doctrinal section of the Hindus, and that -- plaintiff is not entitled to use it as a mere subject of His Majesty, in contravention of custom having the force of law.

In fact the plaintiff is himself aware of the false and crooked reasoning he has adopted. He is aware of the absurdity and impracticability of these levelling and libertine doctrines of universal equality; for he claims, in the alternative, this dignity of a cross palanquin as a priest, a swami, a Virakta, one who has gone ahead of the world in renouncing it. See his Mukhtyar's deposition, Ext. 32, and his pleader's -- purshis, Ext. 126. I have been pressing the plaintiff's pleader from the beginning to induce plaintiff to come to Court, and explain to me himself his peculiar -- notions of dignity. I wished to ask him whether a -- Virakta is at all allowed to sue in Courts. The very idea of a holy swami suing is repugnant to a Hindu mind. But he did not come till the end. I would have given him my reasons above for holding that he must be something more than a priest to go in a cross palanquin. I hold as a fact that any swami or Virakta cannot, -- according to long usage, go in a cross palanquin, but -- only a high priest.

But plaintiff says that he is a Jagatguru or arch-priest of the Lingaits, and so entitled to the -- honour in dispute. I find that he is not a Jagatguru, but a mere disciple of the defendant 1, who is a high priest of the Lingaits. The Jagatguru is the defendant 1, the representative of the Jagatgurus, the Totadswamis, of Dambal. There are also other Jagatgurus or high -- priests of the Lingaits; e.g. the Gangadharswami of the

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Mursavir-Vath of Hubli and the Murgi-swami of Chitra - Kaldurg; see Exts. 29, 100, 139, 140, 146 (Rao Saheb Irappa Manwi), 147, 148. The Totadswamis had their representatives or disciples at Mundargi, and they were called -- Annadanswamis. The plaintiff is an Annadanswami of -- Mundargi, and a disciple and subordinate of the Totadswamis of Dambal and Gadag. The plaintiff's Mukhtyar, ~~at~~ Ext. 32, has been unable to mention any independent swamis before the plaintiff's gurus. In fact no such independent Annadanswamis of Mundargi existed; they were simply the nominees of defendant 1 and the other Totadswamis who went before him; an Annadanswami was not appointed by his predecessor, but by the Totadswami of Dambal and Gadag.

The point has in fact been set at rest by a decision of the High Court in Appeal No. 277 of 1875 between the parties' predecessors. Ext. 201 is the copy of the judgment. It has been held that the tenure -- upon which the Annadanswamix held lands was such that the Totadswami was entitled to resume possession of them at pleasure. The clear acknowledgment by Annadanswami in writing of the Totadswami's spiritual supremacy is mentioned therein. It is shown that the -- defendant 1's predecessor had nominated the plaintiff's predecessor to the office of Andanswami in '49, and that the Andanswamis held lands as Vahiwatdars of the Totadswamis, as their agents and representatives. In fact -- their Lordships have held that the Andanswamis like the plaintiff have no independent rights of a Jagatguru. The only conclusion that follows is that the plaintiff is not entitled to the right of riding a cross-palanquin in the public streets, because that right belongs to an independent swami, which the plaintiff is not. The -- Collector and the Government in appeal have held that the Andanswamis have set up this right only recently,

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and that they were subordinates of defendant 1:see Exts. 207 and 200. The plaintiff has filed numerous documents to show that he is an ancient Jagatguru, independent of the Totadswamis; but they contain nothing to prove any such fact, or to show that the conclusion arrived at by the High Court mentioned above is not correct. I will briefly mention them. Ext.174 is a Sanad granted by -- Government in '62 for a land to the Math-Jangam Andanswami Mundargi of Tambal; Ext.175 is a similar Sanad for 2 lands to Andanswami Mundargi, and Exts.176 to 178 are copies of the Register of Sanads for lands issued to the same Swami. ~~X~~ Ext.155 is a similar Inamati Chitha. Exts.179 to 182 are copies of the Record of Rights for lands in the possession of plaintiff, and Ext.173 is a rent note taken by his predecessor for a land and Math in Madagnur. The villagers of Mundargi (Ext.168) and plaintiff's predecessor (Ext.210) said in '60 that the latter was independent of the Totadswamis; but the High Court decided in the appeal of 1875 that they were not. Plaintiff's Guru passed a will to plaintiff in 1888, Ext. 124; but that was unauthorised. Government have addressed plaintiff as Jagatguru:see Exts.169, 170, 171, dated 1/2; but that was because he addressed them as such. Similarly plaintiff's follower passed a gift deed to him in 1908, Ex.118, as Jagatguru, and other followers addressed him letters, Exts 154, 158, 161, 163, 164, 172; but they prove -- nothing as against the defendant~~x~~.1. On the contrary the documents filed by the defendant 1 show that he is the Jagatguru, and the superior of Andanswamis, the plaintiff and his predecessors. Exts.150, 151, 197 are gift deeds passed to plaintiff's predecessors as Jagatgurus, Ext.199 is a receipt dated more than 70 years ago passed to -- Andanswami as the Totadswamis disciple, and Exts.183 to 198 are letters addressed by plaintiff's guru to deft 1 as his subordinate. Out of these Exts.189, 191 to 194 --

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were filed in the old suit. After the litigation in the High Court ended, the two Swamis had reconciled; see the report of the reconciliation in the local newspaper, Ext. 145. The plaintiff's Mukthyar had indeed -- put an end to this discussion by admitting in his -- deposition before me, Ext. 32, and in the Dharwar Court, Ext. 84, that plaintiff began to call himself Jagatguru since October 1912. I hold that plaintiff has not -- proved that he is a Jagatguru and a high priest of the Lingaits, independent of the defendant 1. He is not -- therefore entitled to the right of going in a cross-palanquin with the insignia of Panch-Kalash and the -- birudavali as against his guru the defendant 1.

The plaintiff also claims the right on -- account of alleged long and ancient enjoyment of it. But I find that he is not the representative of any long line of gurus, who enjoyed any such right since ancient times. His Mukthyar (Ext. 32) admits that -- plaintiff's Math is established recently by his predecessor some 50 or 60 years ago after he was expelled by defendant, from the structure he occupied on his -- behalf; that was in execution of the High Court decree in Appeal No. 277/1875 mentioned above. Defendant 1 -- obtained permissions to build his new Math in 1889 and 1898: see Ext. 127. Plaintiff's Mukthyar, Ext. 32, has been unable to give the names of any predecessors of the -- plaintiff, and has given no evidence to prove the -- ancient user of a cross palanquin by any of plaintiff's ancient gurus. It would have been better if the --- plaintiff himself had stood in the witness box and -- given his reasons in support of the alleged ancient enjoyment; but he has not, in spite of my repeated -- suggestions to that effect. He appears to me to be a recent upstart for the claim to the title of a Jagat-

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Jagatguru; see Exts. 29, 134, 136 to 140, 143, 146 to 148, some of whom say that plaintiff was given Ashram -- (initiation in the order of Sanyasis) by his guru -- defendant 1 more than a dozen years ago. He contended that there were two separate Samsthanas of Mundargi and Dambal, belonging to plaintiff and defendant 1 respectively, independent of each other. He cited and examined Exts. 85, 98, 101, 102, 106 to 110, 112 to 115 to prove his independent Samsthan of Mundargi, but I disbelieve those witnesses; that is not what Ext. 32 himself and his -- other witnesses say. He examined Exts. 85, 88 to 91, 96 to 102, 104 to 116, 119 to 121 to show that he and his gurus went in the streets of Mundargi and Gadag seated in a cross palanquin with Panch-Kalasha and birudavali --- (paraphernalia explained by Exts. 97, 108, 115) as --- independent Jagatgurus. I disbelieve those witnesses. He produced Exts. 166, 167, copies of the Mysore Star, and handbills, Exts. 159, 160, 165, 202, 204 to 206, to show that he went in a cross palanquin; but I find that the -- latter is not even mentioned in some of these. Exts. 156, 157, and the Collector's order, Ext. 207, show that --- defendant 1's nominee went in a cross-palanquin in -- Mundargi. The Collector has rightly stopped all cross-palanquin processions in Mundargi except when defendant 1 himself was going in it; the Pant-Pratinidhi under the Peshwa rule has also rightly stopped all independent -- pretensions of the Andanswamis: see Ext. 131. On the whole I find as a fact that whatever defendant 1 has done, and whatever his predecessors did, in connection with a -- cross-palanquin, was as a representative and subordinate of defendant 1, and not as an independent Jagatguru.

Under these circumstances the rulings quoted on behalf of the plaintiff, that the streets in plaintiff's village Mundargi, being public, can be used for this lawful purpose of going in a cross-palanquin, do not apply.

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They are I.L.R. 26 Mad. 376, 30 Mad. 185, and 34 Bom. 571, and the previous decisions quoted therein. The streets are public no doubt; but they are not to be used for trespassing on the rights of the arch-priests of the Hindus, who alone are entitled to go in them in a cross-palanquin with its paraphernalia, and not their subordinates and disciples like the plaintiff, nor members of the -- public at large.

On all the points, therefore, put forth by the plaintiff, the suit must fail.

O r d e r.

I dismiss the suit with costs. Plaintiff to pay defendants' costs.

26-1-1916. Sd/H. V. Kane.

Subjudge.

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